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THE
HISTORY
AND
ANTIQUITIES
OF THE
ABBEY and CHURCH of Faversham in Kent;
OF THE
Adjoining PRIORY of Davington,
AND
MAISON-DIEU of Ospringe,
AND
PARISH of Botton subtus le Bleyne.

Kalwin (g)

To which is added

A Collection of Papers relating to the Abbey, &c. and of the Funeral Monuments and other ancient Inscriptions in the several Churches of Faversham, Shelwich, Botton under le Bleyne, Ospringe, Gadenep & Thowley, with the charitable Benefactions thereto given.

Antiquitates, seu Historiarum Reliquia, sunt tanquam Tabula Naufragij quas homines industrij et sagaces ex Genealogijs, Fastis, Titulis, Numismatibus, Archivis, et Instrumentis tam publicis quam privatis a Temporis Diluvio eripiunt et conservant.

Bacon de Augment.
Scient.

Printed M. D. CCXXVII.

JOHN LEWIS



To the Right Honourable

L E W I S

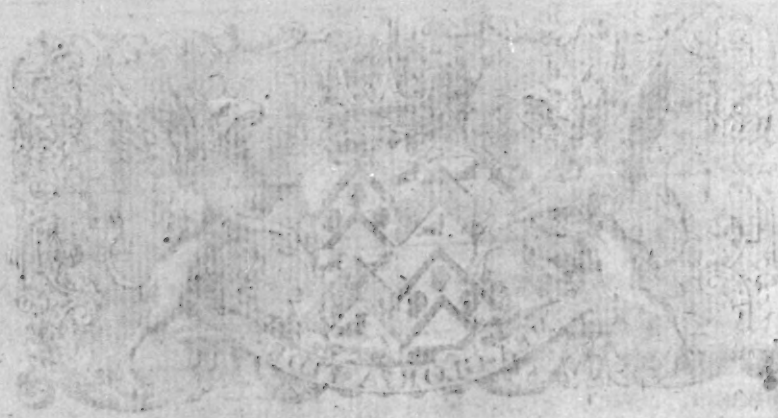
*Earl of ROCKINGHAM in the County of
NORTHAMPTON, Lord Viscount SONDES
of LEES-COURT, and Baron of
THROWLEY in the County of KENT,
Lord of the HUNDRED and
MANNOR of Faversham;*

The following History of the late ABBEY of
Faversham, &c. is most humbly dedicated by

HIS LORDSHIP'S

Most dutiful and most obedient Servant,

JOHN LEWIS.



To the Right Honourable

J. E. W. I. S.

Baron of Rockingham in the County of
Northampton, Lord Viscount Sondes
of Essex-Court, and Baron of
Thurston in the County of Kent,
Lord of the Hundred and
Manner of Thurston.

The following History of the late ABBEY of
Thurston, or a most humble dedication by

His Lordship's

Most humble and most obedient servant,

John Lewis

P R E F A C E.



IS an Observation of the learned Lord Bacon that Antiquities are as it were the Boards or Pieces of a Wreck which industrious Men take up and preserve out of Genealogies, Registers, Inscriptions, Coins and Instruments. Such a Collection have I made here. The Reader will find in the following Papers what Mr. † Southouse, his Son † Filmer, and the late Mr. * Lees and Mr. * Nicholas Battely had pickt up and saved of the Remains of the Abbey of Faversham, the neighbouring Priory of Davington and Mailon Dieu, or Hospital of Ospringe. To these Collections of Theirs I have added a few of my own, with an Account of the Church and Free-School of Faversham, the funeral Monuments, and ancient Inscriptions in the several Churches of Faversham, Shelwich, Preston, Ospringe, Bocton subtus le Bleyne, Herne-Hill, and Throwleigh, and of the pious and charitable Benefactions given to the said Parishes, according to the best Account I could get of them.

In collecting these last, I confess I've had this View; Not only to preserve the Memory of the good Benefactors, and prevent the Benefactions themselves from being imbezzeled and lost, but to shew how weak and groundless the Reproach is which the Papists often cast on us Protestants, and by which they deceive the Ignorant and Unthinking, viz. That we have been very defective in charitable Donations ever since we reformed from the Church of Rome. But here it will be shewn in the Instances of two or three Country Parishes how false and groundless a Reflection this is. Not only have

we

† Monasticon
Faversham.

† Papers MS
penes Joban.

Godfrey, Esq;

* In an inter-

leaved Monas-

ticon, &c com-

municated to

me by Mr Lees

penes filium

ejus.

we exceeded them as to the Direction and Design of our Charity, which is less selfish and superstitious, but we have even surpassed them in the Value and Quantity, in the same Proportion of Time. What was commonly given in the Times of Popery was either for the Maintaining of Lights and Ornaments of Altars and Images, or for singing Masses and Diriges for their own and their Friends Souls. Some Legacies were now and then left for the Repair of the Church and High-ways, and a Dole of Bread for the Poor. I have learned

Life of Dr.
John Wiclif.
p. 274.

John Wiclif.
p. 274.

Pierce the
Ploughman's
Creed.

Dr Wiclif objected this to the popish Prelates of his Time, That they deceived poor Men of their Alms, in making them give their necessary Livelihood to their Cathedral Churches that had no need; to the Curiosity of gay Windows, and Colours and Paintings and Babwyries, and to finding Wax to burn before Images, to the neglect of doing their Alms to their poor Neighbours, that were bed-ridden, feeble, and crooked, and blind, and therewith had nought of their own. So a preaching Frier is represented as wheedling out of his Money a poor Man,

a pure pore man, that may * on the pape
Half his rent in a pere, and half ben brynde,

by promising him his Picture painted and his Name written in Letters of Gold in one of the Windows of their Church or Convent:

And mighten thou + amenden us with money of thyne owen
Thou shouldest knele bifoze Christ in Compas of Gold,
In the wyde window wel neigh in the mydel,
And Saint Francis hymselfe shall folden the in his Cope.
And present the to the Trynite and pray for thy synnes.
Thy Name shall noblich ben wyrtten and wrought for the + bones
And in remembrance of the * prayd there for ever.

* scarcely. + help, assist. + none, purpose. * read.

Here

PREFACE

iii

Here we see the true Original of our fine painted Glass Windows, the Destroying of which has so childishly been lamented. But now Protestants Alms are better directed. As they are not given for purchasing such Bawbles and Play-things, but to feed the Hungry and cloath the Naked, and entertain the Sick and the Stranger, (Some of the Ends proposed in the first Foundations of these Monasteries however they came afterwards to be abused) so they are distributed upon a higher, more noble and disinterested Principle: Not to gratify the Vanity and indulge the Pride of the Givers, but out of Honour, and a Principle of Love and Gratitude to their Redeemer: Since forasmuch as they do these kind Offices to one of the least of his Brethren, they do them unto Him.

Monasteries, however the Pomp and Stateliness of their Structure may affect vulgar Eyes, and their Ruines therefore be regretted by such as only regard them in this View as noble Buildings of ancient standing; Yet considered only as charitable Foundations, without Reference to the false and superstitious Ends for which they were built and endowed, viz. Praying Men and Womens Souls out of Purgatory, and making them Partakers, as was vainly pretended, of all the Prayers, Vigils, Fastings, Alms and other good Deeds of the Monks, &c. must be a very improper Charity in this Age to People in our Circumstances. A Country that depends so much upon Trade as ours does, loses by every Hand that is unnecessarily exempted from the publick Service. The Erecting such Foundations then as should consist of Men properly of no Profession or Businels at all, must be, instead of a Charity, a Nuisance to the Publick, a depriving and robbing it of so many Hands which might be serviceable to it in proper Employments.

But however improper and perverse a Charity such Foundations would be in this present Age, it mayn't be so unseasonable perhaps,

Bp. Bisse Sermon to the Sors of the Clergy.

Bp. Sanderson's Sermons.

Review of the
History of En-
gland, &c.
Essay of the an-
cient and pre-
sent State of
Stamford.

See Vicaria
Leodensis, &c.
P. 41.

to relate the History of them, (when its become vulgar to be zealous affected with their Dissolution, and as a Mark of this Zeal to cast out the most bitter and unmannerly Reproaches on the mighty Prince who dared to lay them in Ruines;) was there no other Reason than to guard against our Fondness for such superstitious Vanities, and making again an Affinity with the People of such Abominations, as, in the Words of one of our own Poets, Promised their Heaven, but coveted our Earth, and made Toys and Baubles a great, if not the chief, Part of Religion.

To these Gleanings, I have added a Collection of Papers relating to the Abbey and Church of Faversham, &c. the procuring of some of which has been not only a Labour, but an Expence.

This is what the Reader may expect from the following Book. I have nothing more to add but my Thanks to those few Gentlemen, Clergymen and others who have been so kind as to encourage this my Design of preserving, as well as I could, the History of these few Places of a County to which I am so much obliged, and to help me in bearing a Part of the Burden of the Expence which I have been at. For I can very truly say, Sic Nos non Nobis.

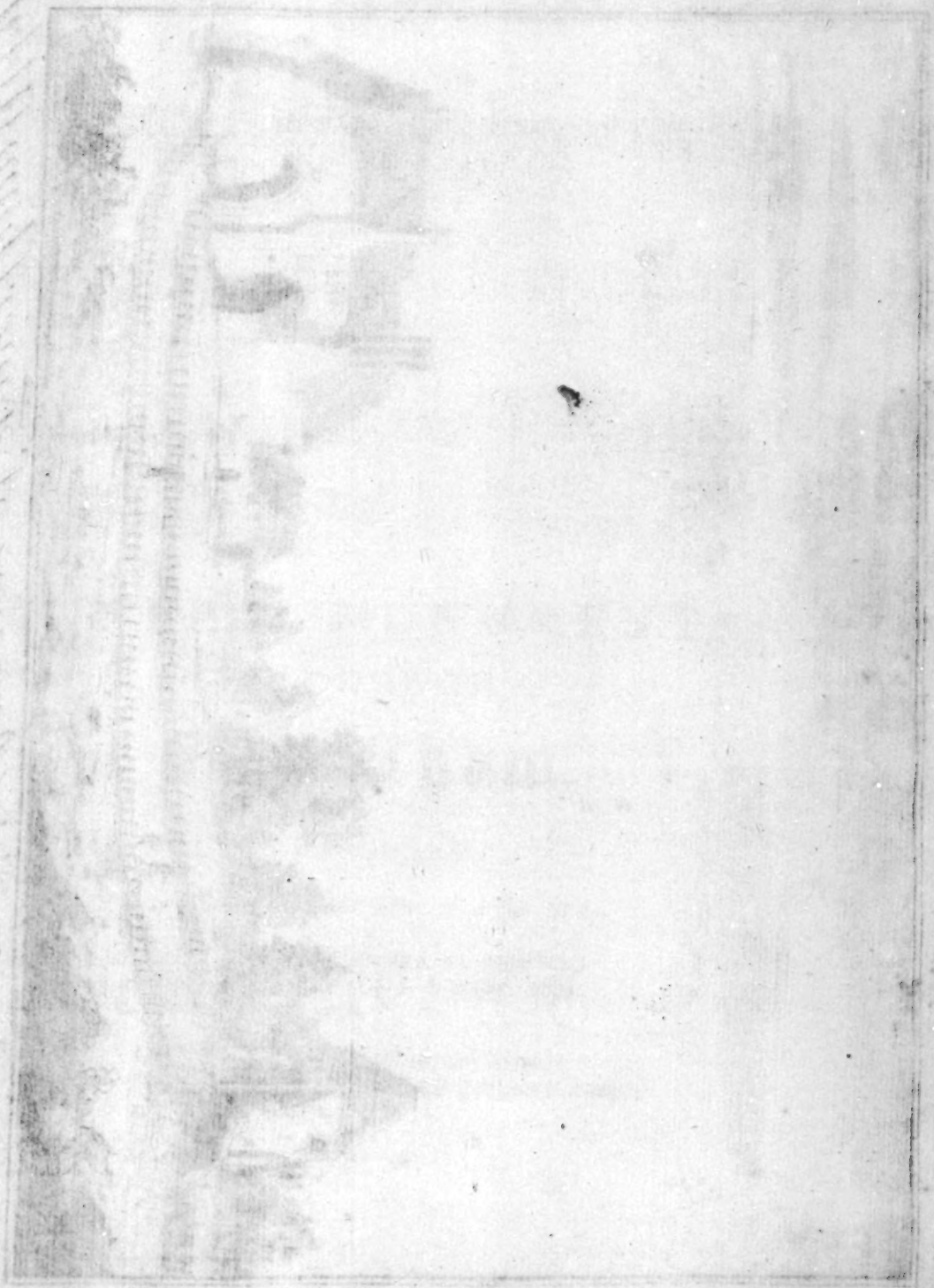
St. John Baptist's Day, 1727.

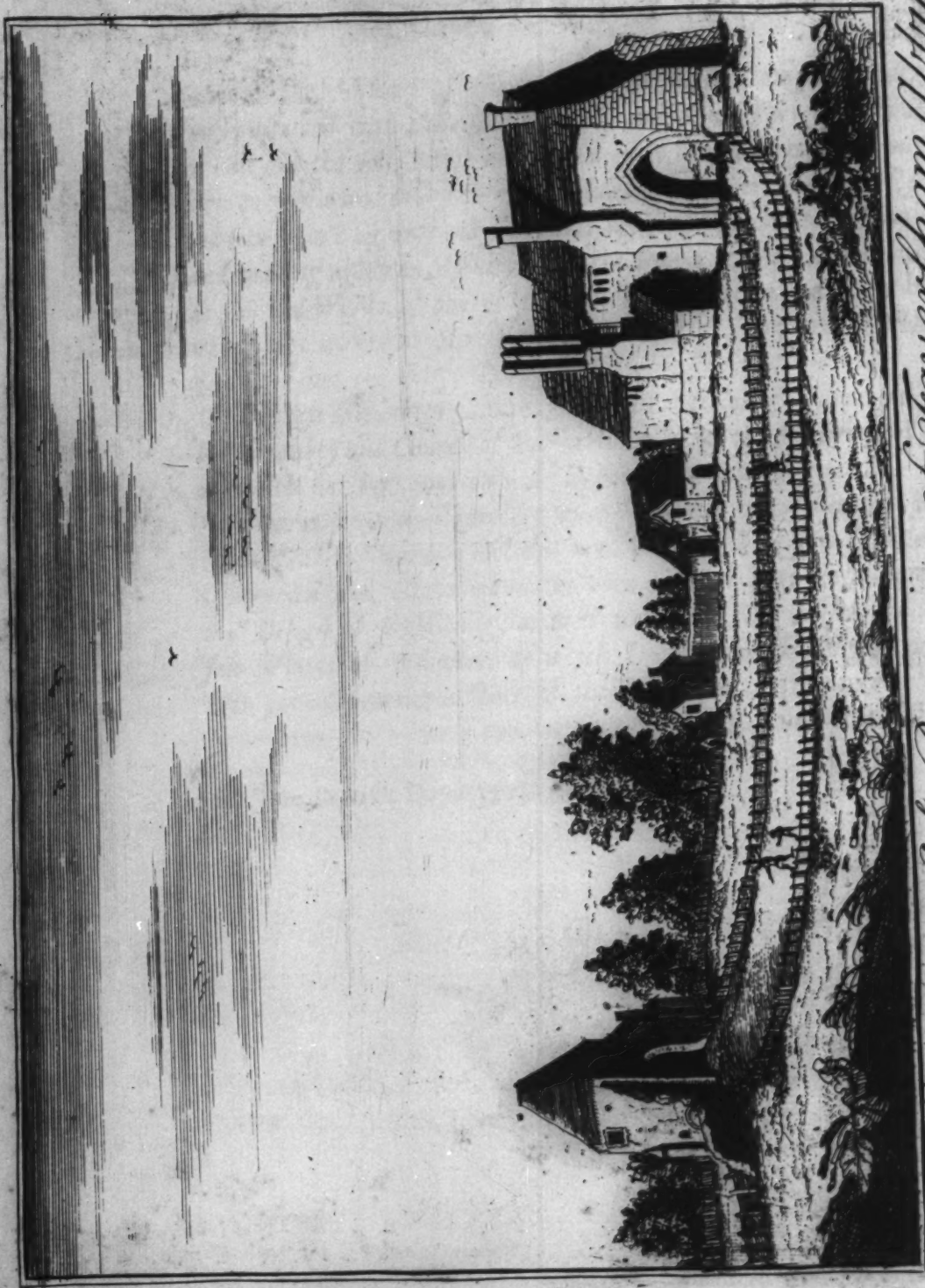


FUNERA

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A





A Prospect of the Remains of Faverham Abbey

(1)



FUNERAL MONUMENTS

In the CHURCH of

Faverham.

In the High Chancel.

On two Plates of Brass fixed to a flat Stone.

*Ecclesiast. cap. 7. v. Mortuo ne prohibens
gratiam. Ecclesiasticus 3. 8. v. neque despi-
ciens sepulcrum ejus.*

*Sepultura Edmundi Blakwell armigeri
Jurisperiti, qui obiit 18th die Februarij anno
a Virgineo partu, 1572.*

Faverham

B

On

(2)

*On a brass Plate on a flat Stone over which is the Effigies of
William Thornbury in Brass.*

Hic jacet electus Willielmus Thornbury rector
Harmore, deieus heu ! mortis in quoque rector.
Applis deno luce cessit ab hac die calendar
Anno milleno quatuor cent. his quater abbas
Et istis binis vicenis rerit et annis
Ecclesiam simul ordo sedentis hic corpore tamus
Cujus nos anime rogitemus cuncta potentem
Ut precibus nostris nunc miserere velit.
Vermibus ut donoz, sic hic ostendere canoz,
Et sicut hic ponoz, ponitur omnis honoz,
Hinc tu qui transis, magnus, medius, puer au sis,
Pro me funde preces, ut sit michi venie spes.

Written on a Semicirclet of Brass over his Head.

Credo in sanctam Ecclesiam catholicam
Sanctorum Communionem.

On a brass Plate fastened to a flat Stone.

Hic jacet Magister Johannes Hedborne, Clericus, nuper vicarius
Ecclesie Parochialis de Haberham qui obiit xxij die februarii, anno
domini millesimo quingentesimo tricesimo primo, cujus anime pro-
picietur deus, Amen.

On a flat Stone just by the Vestry Door.

To the Memory of Edward Hales Gent. here
interred, of this Towne twice Major, and
Captain of the select band, only Son of
Edward Hales of Chilham in Kent Gent.
by Martha Sister of Sir Charles Hales Knight.
Which Edward married Bennet Daughter of
Clement Finch of Grove-burst in the same
County gent. by whom he had issue five
sons and seaven daughters, and died the
9th of January Anno Dom. 1634 aged
about 52 Years and wedded about 31.

(3)

On a flat Stone.

Hic jacet *Thomas Spencer* Collegij
Magdalenſis Academia Oxoniens
Artium Magiſter nec non Hoſpitii
Graiens ſis Comitatu Midd Juris conſultus,
qui obiit 13^o Dec. Anno 1675. Etatis 36.
Salutis 1675.

On a flat Stone.

Here lyes interr'd the Body of
Richard Starr of this Town Gent.
who departed this Life the 6th
Day of February Anno Dom. 1711;
Aged 49 Years.

On a flat Stone.

Here lieth interred the Body
of *Isaac Terry* Gent.
Thrice Major of this Towne
who died December the 16th, 1719.
Aged 64 Years.

Here lye the Bodies of *Ann*
and *Mary* Daughters of *Abrah.*
and *Mary Terry*, *Ann* died the
28 August, 1721 aged 9 Yeares
3 Months, *Mary* died August
25, 1721 aged 7 Years 4 Mon^s.

Also neare this Place lieth the
Body of *Isaac* their Son who
died June the 1st 1711, Aged
2 months 4 days.

Written round the Verge of a flat Stone.

Here lieth the Body of *William Diconſon* of *Faverſham* gent who deceased
the 12th of September 1637 aged 34 Yeares, he had iſſue by *Joane* his wife
three ſons and two daughters.

B 3

On

On a flat Stone.

Here lieth the Body of *William*
Lewis gent deputy victualler to the
 King's Navy Roiall at *Chatham*, He
 had two wives *Joan* and *Elizabeth*.
 by *Elizabeth* he had three sons
Saint John, *William* and *Steven* he
 left this life the 14th of *October*,
 1638.

*In the North Chancel.**On a Mural Monument fixt to the North Wall.*

M. S.

Juxta situs est

*Thomas Napleton de Faversham Ar.*e vetusta Familia de *Napleton*de *GRAVENEY* oriundus :

Vir honesti generis,

et antiquæ probitatis ;

Qui se omni vita talem gessit,

Quales alij volunt videri.

Militiæ artium feliciter sciens

Militarem honorem decoravit magis

Quam fuit ab ipso decoratus,

Non tam titulo quam virtute Capitaneus.

Bis prætor factus ad honesti cultum,

Auctoritate duxit, prævit exemplo.

Peritus belli, studiosus pacis

Utriusque laudes diversas unijt,

Unitas reportavit.

Diuturniore hac luce dignissimus,

Nisi quod in meliorem ut migraret,

visum est Deo.

immature nimis mortuus,

Ut quem omnes cupiunt diutius vixisse

Nec intempestive tamen,

Quia bene vixit.

Felicem sibi, flebilem suis

Exitum invenit.

A. D. 1679. Ætatis suæ 46.

(3)

In tam chari conjugis memoriam Monumentum
hoc posuit *Elizabetta* uxor, *Johannis*
Knowler de Hearn de Stroode in agro
Cant. Gen. filia unica.

On a flat Stone.

In spem lætæ Resurrectionis
Hic jacet *Marcus Troust*, Armig.

Vir Regi et Ecclesiæ fidus,
Amicis hospitalis et cordatus,
Ab omnibus desideratus
Invisus nullis.

Obijt 24 die *Septembris*

Anno { *Salutis* 1683.
 { *Ætatis* 45.

On a flat Stone.

Here lyeth buried the Body of
Marks Trowst late Jurate and once
Major of this towne who departed
this Life the 31st of *May* A. D. 1636.
aged 56 Years, he had Issue by *Ann* his
wife 3 sonnes, *Jn^o*, *Marks* and *William*.

On a brass Plate in the middle of the Stone.

Rest, happy man, for while thou didst remaine
With us, noe rest nor ease thou couldst obtaine,
Death's part is acted then from sorrowes cease,
Our Hopes are firme that thou doest rest in peace.

On a flat Stone.

Hic jacet *Thomas Napleton* Armiger
ob. 6. Feb. 1721, ætat. 61.

On a mural Monument fixed to the East Wall.

Memoriæ sacrum
Viri sui seculi siderisque felicis
Johannis Troust Armigeri.
Qui quondam patria rebusque derelictis

Regem

Regem serenissimum *Carolus* exultantem,
 Exul vel spontaneus comitatus est.
 In temporibus tam nobilis quam serenis
 Spectata fidei signalia plurima
 ubivis approbavit.

Hinc Rege redeunte *Britannia*
Britanniaque sibi met ipsa
 Ter prætor hujus municipij nec non ejusdem Centurio
 meritissime exalt.

Carolista stetit hic sincerus,
 Malleusque in Orbicipites egregius
 Rex suus Curiaque Dynaste
 ad mensam nonnunquam suam
 gaudebant invicem.

Et ut exemplaris Fidelitas in publicum spargeretur,
 Regis et Reginae vectigalium communium
 per *Cantiam*, *Surreiam* et *Sussexiam*
 Receptor publicus emicuit.

Qui denique
 Ut pauperibus in vita se patronum exhibuerat
 Sic iisdem post mortem stipendium annuale
 Idemque hujus Ecclesie Vicarijs
 Testamento in perpetuum transcripsit.

Et sic
 Operum bonorum, dierumque satur

Annos peragens lxxvii
 Anno Christianæ salutis MDCLXXV

Vivis excessit.
 In piam cujus commemorationem
 primogenitus solusque superstes

Marcus Troues armiger Officij patris merito compos
 Amoris, Doloris, Honoris et ergo
 Hoc qualecunque Memoriale

pie
 parentavit.



St. Martin of Tours



An ancient Benedictine of Cluni

In the South-Chancel.

On a mural Monument fastened to the East Wall.

Here lieth *John * Castock* the elder
late Jurate and twice Mayor of this
Towne and Captaine of the select band,
Who died the 26 day of *February* 1613,
being about the age of Threescore and
one : and *Alice* his wife who died the
third day of *March* 1613 being about
the age of threescore and nine ;
they were married some forty
Years, and had issue fower sonnes
John, Mayor at the time of their
death, *William*, *Daniel*, *Abraham*,
and two daughters *Bennet* and

Elizabeth.

Hee that with zeale did oft frequent this place,
Hee that with grave aspect the bench did grace,
Hee that for justice was the most severe,
Hee whom the good did love, the bad did feare,
Hee that by virtuous wife had hopeful race,
That liv'd to see their son in Father's place,
That forty years had born the marriage yoke,
Lo here's interr'd by Death's attending stroke.
And that's most strange, 'er much they gan to wither,
Envious Death surprized them both together.
For both took leave, a thing not often seene,
Of World's delights, and but fower daies between.
Like doleful turtle having lost her mate,
Made all of love she moaning yields to fate.
As if she vow'd that palefac'd death with sword
Should not divide them ne from bed nor board.
From bed, for both rest in still sleeping tomb,
Waiting the last, and saints most joyful doom.
From board, for both fate down (where angels gather
The guests) in heav'n at board with *Isaac's* father.

On

* In the Grant of Arms made to this Gentleman by *William Segar*, Esq alias *Garter* principal King at Arms dated *August* 10th 1614, his Name is written *Castock*, and it is recited that his ancestors came to inhabit in *Kent* by reason of their Uncle who was Lord Abbt of *Faversham* Abby before the Suppression.

On a Monument fastened to the same Wall, within an Oval.

Here lyeth
interred the body
of *John Caslocke Esq;*
late jurate, twice Major &
Captain of the select band of the
Town of *Faversham* in the County
of *Kent*, He took to wife *Bennet* one
of the daughters and coheirs of
Thomas Cole of the said Town gent.
by whom he had issue 3 sons and
4 daughters, and after her decease
he happily married *Alice* one
the daughters and coheirs of
Samuel Howard of the Isle of *Harty*
in the said County gent. and died
on the xxii day of *September* in the
lxxviith yeare of his Age, Annoque
Domini M.D.C.LI. His perpetual legacy
to the poor records his piety,
and to his Fame his surviving
Wife has erected this
Monument of her last-
ing love, both
sacred to
Memory.

On a flat Stone just by.

Here lyeth interred the body of
Stephen Blankett gent. twice Major
who departed this life the twenty
first of *Feberarie* 1684.
and in the 66th yeare
of his Age.

On a flat Stone.

Here lieth the body of
Abraham Knowler son of
Master John Knowler of
this Towne who departed this

Life

(9)

Life the twenty third of *October*
Aged 31 Yeares and in the
Year of our for ever bless-
ed Lord and Saviour Jesus

Christ, 1672.

On a flat Stone.

Thomas Lees

ob. 25. Nov. 1724 *Æt.* 75.

Tonfile cum *Caroli* cervicem caderet agmen

Hen! mihi nascenti vix arrisere parentes.

Oxoniam postquam spirabat latior aura

Me generosa domus *Chicheleij* cepit alumnum,

Auctum deinde gradu gemino pars provida cœtus

Sanxit in hac villa pleno me jure *Scholarcham*.

Limite vicino mihi porro creditur * bina est

Eurum versus abhinc *Ecclesia*, nempe laborem

Esse *Vice* pensum voluit Deus, unde soluto

Si mihi cum Christo requies, sit gloria cœli.

* *Graveney &*
Goodnestone

On a flat Stone.

Here lyeth buried the

body of *Mary* wife of

John Knowler one of the

jurats of this Towne

who died the 21st of

February Anno 1661.

Ætatis 59. She was

eldest daughter of

Francis Pordage by

Elizabeth his first wife

one of the daughters of

John Caslock one of

the jurates of this Towne

who died Anno Di. 1613.

On

(10)

On a flat Stone.

Here lyeth buried the body
of *Mary* the wife of *Philip Buttr*
daughter of *John Knowler*
jurate. Baptized the 18th of *June*
1645. deceased the 8th of *May*
1676 leaving behind

her three sons
Philip,
Robert,
& *Michael.*

On a flat Stone round the Verge in Brass.

Hic probus et dignus, vir honestus, amantiss., benignus,
Hic vere scriur, Semanus Tong sepelitur,
Hic vir opportunus, homo de portibus iustus.
In Thrusbleigh natus fuit, in Feberhamg, moratus.
Mortuus ipse die celsa fuit Epiphania.
Anno milleno & quater, quarto quoque deno,
Hujus Semani fuerant quadraginta his anni
Tempus in hac vita, sibi coelestia sit via scita, Amen.

*On a Label from the Mouth of his Portraiture in Brass on the middle
of the Tomb Stone.*

God sende us hevenc.

On a flat Stone.

Here lyeth the body of
Susan Bunce the wife
of *Stephen Bunce*
who dyed the 21 of
Sept 1690. Aged 4
Years and left 5 children.

On a flat Stone

Here lyeth interred the body of *Richard*
Reynolds Citizon and Saltar of *London*
aged neare 63 who departed this Life
the 16th day of *September*

1661.

Thus

Thus Youth and Age and all things pass away
 Thy turn is now, as his was Yesterday.
 To morrow shall another take thy room
 The next day he a pray for wormes become :
 And on thy dusty bones shall others tread
 As you now walk and trample on the dead ;
 Till neither signe nor memory appeare
 That you had either burth or being heare.

In the North Cross Isle:

On a brass Plate fastned to a flat Stone.

Hic jacet Willielmus Iedes qui obiit die sab-
 bati ante festum omnium sanctorum anno
 domini millesimo ccccxix cuius anime
 propicietur deus. Amen.

*On a Brass Plate fastned to a flat Stone, over which is the Portraiture
 of Alice Mashin in Brass, with the Representation of ten Sons on
 her Right-side, and five Daughters on her Left.*

Hic jacet Alicia quondam uxor Willielmi
 Mashin que obiit xv die februarii anno
 domini millesimo ccccxix cuius ani-
 me propicietur Deus, amen.

*On a Label from her Mouth, Libera nos, salva nos, iustifica nos,
 O beata Trinitas.*

On a brass Plate, &c.

Hic jacet Henricus Page Armiger qui obiit in
 crastino annuarum Anno Dmni Mccccxxiv
 cuius anime propicietur Deus.

In the days of Henry the Fourth the Navy of the five Ports under the Conduct of this
 Henry Page took a Hundred and Twenty French Ships all laden with Salt, Iron and
 Oyle, and no worse Commodities.

Lombard's
 perambul.
 p. 125.

On a brass Plate, &c.

Pray for the Soules of **John Bellinger** and **Anne** his wife, the which **John** deceas'd the xii of **August** Anno Domini mcccxcix of whose soules the Lord have mercy

On a brass Plate, &c.

Hic jacet **Henricus** **Pay** qui obiit in _____
beate **Mariæ** An^o Domⁱ m^occcxcix ejus ani-
me propicietur **Deus**.

On a brass Plate, &c.

Hic jacet singulare indolis exemplum **Johannes Upton** generosa familia oriundus. Vir magnis negotiis par adeoque magno reipublicæ dispendio ipsius moriis ignorus, utpote qui mirabili ingenij sagacitati literas tum humanas tum divinas adjunxerat. Primitias juventutis **Academia Cantabrigiensi** dicavit, paulo post ad Jurisprudentiæ cognitionem aspiraturus, et nequid Viro omnibus numeris absoluto defisset, perdiscendis etiam exterarum gentium moribus egregie navabat operam, Illinc reversus uxorem duxit **Margaretam Sethe de Herne**, uxorem tali viro dignissimam. E qua postquam duos filios **Johannem** & **Jacobum**, tres vero filias **Martham**, **Catharinam**, et **Annam** suscepisset, omnesque (**Mariha** excepta qua infans triduanâ mortua est) ingenue et libere educasset, fatis nimis præpropere concessit **Maij** 24, Anno Ætatis 53, salutis 1635, vitamque quam prudenter semper & sapienter instituerat, summa pietate et religione clausit.

On a brass Plate, &c.

Here lyeth the body of **Thomas Napleton** the elder one of the Jurates of this Towne of **Faversham**, and some time Mayor of the said Towne. He deceas'd the 30th of **September** Anno 1625,

On a flat Stone just by.

Here lyeth the body
of *Stephen Napleton* (second
son of *Thomas Napleton* Gent.
and *Anne* his wife) late of
Faversham, who departed
this life the 24th day of *July*

1663

Aged 28 yeares.

On a flat Stone just by.

Here lyeth the bodie of *James*
Baldock Brewer of this towne
who died the 8 of *Feb.* 1673 aged
33 yeares.

A man once flourishing

like the laurell tree,

but soon cut downe

by death in his prosperity.

On a flat Stone

Here lyes *William Kacham*

Gent. who dyed *Feb.* 12. 89

aged 57 yeares & 11 mont

On a flat Stone

Here lieth buried the Body of *Elizabeth*
Sowthouse wife to *Thomas Sowthouse* of
Faversham Gent. daughter of *John Crude*
of *Milton* Gent. deced. She had Issue *Thomas*
and *Elizabeth* and departed this life the 18th
day of *April* Anno Domini 1646.

On a brass Plate fastened to a flat Stone

Hic jacet *Altonora* que fuit uxor *Joannis*
Knott civis et *piscatoris* *Londoun* que obiit
xxi die mensis *Julij* Anno domi. millesimo
ccccxx° ejus anime propicietur deus. Amen.

On

*On a Monument fixed to the West-Wall of the little Chancel up a Step
Westward.*

M. S.
Juxta hunc parietem deposuit exuvias
Carnis *Thomas Southouse* Armiger ab antiqua
Stirpe de *Southouse* de *Selling* in agro *Cantiano*, per
connexas propagines successive oriundus, qui
Abbatiam Fauershamiensem inter rudera sua, et
Cineres tabescentem literatis scriptis a macie
temporum asseruit, deinde
in eruendo antiquas quinque portuum immunitates
indagator acerrimus, in epuleando latebrosa
Legum volumina eviscerator assiduus, et in
extricando nodos juris prudentiarum disceptationes
explorator infractus. Qui postquam alia
politioris literaturae evulgaverat specimina,
Fato inopino correptus, et eodem paulo
post extinctus, eruditam animam Deo
transmisit.

In ejus memoriam *Elizabetha*
Southouse vidua superfluit hoc monumentum
Amoris sui juxta ac doloris tesseram
Lugens posuit.

On a flat Stone in the same little Chancel.

Here lyeth *Abigail* the wife of *Thomas*
Southouse Gent. the daughter and co-
heire of *Samuel Hayward* Esq; who
departed this Life the 17th of *Aprill*, 1669.

On a flat Stone, &c.

Here lyeth interred the Body of *Eliza-
beth Southouse* eldest daughter of
Thomas and *Elizabeth Southouse*
who died the 7th day of *December*, 1682,
aged 15 years and ten months.

On a flat Stone, &c.

Here lyeth interred the body of **Thomas Southouse Esq;** who deceased the 5th day of **October 1676** aged 35 Yeares and 6 months, he left issue **Thomas, Filmer, Elizabeth, Anne, & Mary,**

On a flat Stone, &c.

Here lyeth the Body of **Boys Owre gent.** Son of **Alexander Owre gent.** deceased, and **Margarett** his wife daughter of **Vincent Boys Esq;** likewise deceased, who departed this life the 5th of **September 1650**, and in the 67th year of his age.

On a flat Stone, &c.

This stone was laid in memory of **Mrs Jane Day** a maiden of good parentage, who dyed in the faith of Christ the 14th day of **January 1684** aged 25 yeares.

On a flat Stone, &c.

Here lyeth the body of **Mark Cullen** Juratt, and sometime Mayor of this Towne. He dyed on the 2d day of **November 1678** and in the 50th Year of his Age. He married **Elizabeth** eldest daughter of **John Knowler Juratt** and thrice Mayor of this Towne and had issue by her **John, Mary, Abigail, Elizabeth, Anne, Susanna, Marke, and Sarah.**

Here also lyeth the body of **Elizabeth** wife of **Mark Cullen** the elder Gent. who departed this life the 6th of **August Anno Dom. 1697** aged 70 years.

On

On a flat Stone, &c.

Here lieth interred the body of *Robert Knowler* Gent. eldest son of *John Knowler* Gent. of this Towne, who had issue by *Katharine* his wife four children, *John, Robert, Mary, and Katharine*. He departed this Life the 6th of June Anno Dmni 1675. Aged 47 yeares.

Here also lyeth *Katharine* his wife eldest daughter of *Boys Owre* Gent. deceased 28th of December A. D. 1698 in the 7th year of her Age.

On a flat Stone, &c.

Here lyeth *Sarah* the wife of *Francis Waterman* of *Faversham* Gent.

who departed this life the 28th day of April 1694. Aged 61 yeares & 7 months.

On a standing Monument placed against the East-Wall of the North-Ile on which *Mr. Fag* is represented in Stone lying at length.

Edwardus Fag Armiger

Accademia Cantabrigiensi, acumine ingenii, literarum profectu, Speque futura clarus. In exteris regionibus, tum mores tum Leges observando maximo prudentia incremento judicium auxit. Cum Anna Theobaldæ Nevilson de Estri Armigeri relictâ vitam jucunde peramansseque traduxit. Ex qua filium filiasque suscepit duas, viduam tandem ab anno cixxciii studio laudabili et negotiis gravioribus traduxit. Admodum prudens, suis perbenignus, omnibus hospitalis. Anno ætat. suæ 58. senium consecit A. D. cixxcviii.

Memoria Sacrum

Maria et Anna filia et heredes superstites in honorem tanti patris mæstæ potuerunt.

On a small Pillar on the Right.

*Anna Theobald Richardi
Theobald de Seale apud
Cantiano: Armigeri
Filia, primò Thoma
Nevinson de Eastry
Armig, desponsata,
decima suscepta
prole, propter summas
animi corporisque
dotes maternamque
suavitatem hanc
meruit commemorationem*

On the Left.

*Michael Fag militie
ergo ad provincias
unitas profectus
honorem quarens, mortem
invenit immaturam
et in Civitate Ultra-
jectensi manet
sepultus.*

In the middle Space.

*Round the Verge of a flat Stone laid beneath the Passage into the
High Chancel, over most Part of which the Commoners Seats are placed.*

*Pray for the soule of Richard Colwell
which died Mayor of Feversham the 12th day of
June in the Year of our Lord God
and all chrystien soules Ihu have mercy, Amen.
the Remainder is covered by the Pews.*

*On a brass Plate on the Tomb which is now covered by the Pews, but
the Inscription is thus copied by Weever.*

*Whoso him bethoft inwardly and oft
how hard it were to flitt from bed unto the pitt
from pitt unto pepne that nere shall cease certepne,
He wold not doe one sin, all the world to winn.*

On a Brass Plate, &c.

*Hic jacet Rogerus Harryson quondam istius Ville
pistor et Alitia et Aleonora uxores ejus, qui quidem
Rogerus obiit xi^o die Novembrijs Anno Dni mcccxcvi
quoque animabus propicietur deus Amen.*

On a brass Plate, &c.

*Hic jacet Willelmus Upton qui obiit in Feversham
Anno Dni mcccxxij ejus anime propicie-
tur Deus.*

On a brass Plate, &c.

Hic jacet Eliza quondam uxor Willielmi Cypion que obiit xliij^o die Septemb^{ris} anno D^{omi}nⁱ m^occcxix. cuius anime propicietur deus.

On a brass Plate, &c.

Holme

Hic jacet Wionessa quondam uxor Johannis Holme unius Clericorum in Banco serenissimi principis D^{omi}nⁱ nostri Henrici septimi que quidem Wionessa obiit in^o die mensis martii Anno D^{omi}nⁱ m^occcc^oxvii^o cuius anime propicietur deus, Amen.

In the South Cross Isle.

On a brass Plate, &c.

Hic jacet Elizabetha Wythiot uxor Roberti Wythiot una filiarum Joannis Bromston nuper de p^{re}stion juxta Faverham armigeri, que quidem Elizabetha obiit undecimo die mensis Julii Anno D^{omi}nⁱ millesimo quingentesimo 4^o cuius anime propicietur Deus, Amen.

On a brass Plate fastned to a flat Stone, over which was the Effigies of Agnes Feverham in Brass (now worn or taken away, only the Label which came out of her Mouth left, on which are these Words, Misere mei Deus.)

Hic jacet Agneta quondam uxor Johannis Feverham que obiit 16^o die Septemb^{ris} A^o D^{omi}nⁱ M^occcxvii^o cuius anime propicietur Deus, Amen.

In Brass round the Verge of a very large Stone on which are the Portraits of Henry and Julian Hathe in Brass, &c.

Under this stone lyethe buried the body of Henry Hathe merchant adventurer late of this Colne and Wybert of Faverham Jurat and one of the Barons of the fyve ports, whiche was during his lyffe a greate benefactor to thys church, and

to

so the towne. wherby Henry deputed the xth day of May
in the yere of our lord god a Mccccxxiiij, and
also here lpyeth the body of Julian the wyfe of the
said Henry Hatche, which Julian departed the
— day of — in the yere of our Lord god a
M.ccccc. on whose soules Iesu have merrry, Amen.

* The Dates
omitted.

On a brasse Plate fastned to a flat Stone.

Orate pro animabus Joannis Wygmore generosi,
quondam socii de Graye Inn, et Confratris confortis
sue, et omnium filiarum suarum, ac Ricardi
filii ejus, qui quidem Joannes obiit xxvi die men-
sis Decobris Anno Domini millesimo cccc^o xcij.
quorum animabus propicietur Deus, Amen.

*On a brasse Plate &c. over which is the Pourtraicture of John Haywarde
in his Mayor's Robes;*

Here lieth buried the body of John
Haywarde sometime Mayor of this Towne,
who deceased the fourth of September, 1610,
and married Anna Cole daughter and
coheir of Thomas Cole, and had by her
issue 3 sons & 3 daughters of w^{ch} William
the eldest was likewise here buried
the 29th of July in the same Year.

On a flat Stone.

Christophorus jacet hic Anna cum conjuge Finchus
Oppiduli Major qui quater hujus erat.
Obiit prætor quartum
Feb 1. 1607.

A Scutcheon and underneath

Amborum sunt hæc insignia prisca parentum,
Qui simul hac tristi contumeliantur humo.
obiit Anna Mater post
part. octav. 1 Sep. 1592.
Parentibus opt. posuit Marcus filii rum minimus.

On a brass Plate, &c.

Here lieth interred the bodie of *Zutphania Wood* late wife of *John Wood* the younger of this towne gent. and daughter to the right worshipful Sir *Christopher Clyve* Knt. she was borne at *Zutphen* in *Gelderland* and dyed in child-bed the 26th day of *October* 1635. being 19 yeares of age at the time of her death, leaving issue one only daughter named *Zutphania*.

Round the Verge of a flat Stone.

Here lyeth buried the body of *John Wood* late of *Faversham* gent. who dyed the 25th day of *July* 1640 and had issue by *Zutphania* his wife and daughter of Sir *Christopher Clyve* of *Preston* Knight one only daughter *Zutphania* Etatis suæ 25.

On a flat Stone.

In memory of *Samuel Deale* of this Towne Carpenter, and sometime school-master, who died *Octo.* 29, 1720 in the 40th year of his age, and left issue 3 sons viz, *Sam^l*, *Tho:* and *Dau^l*.

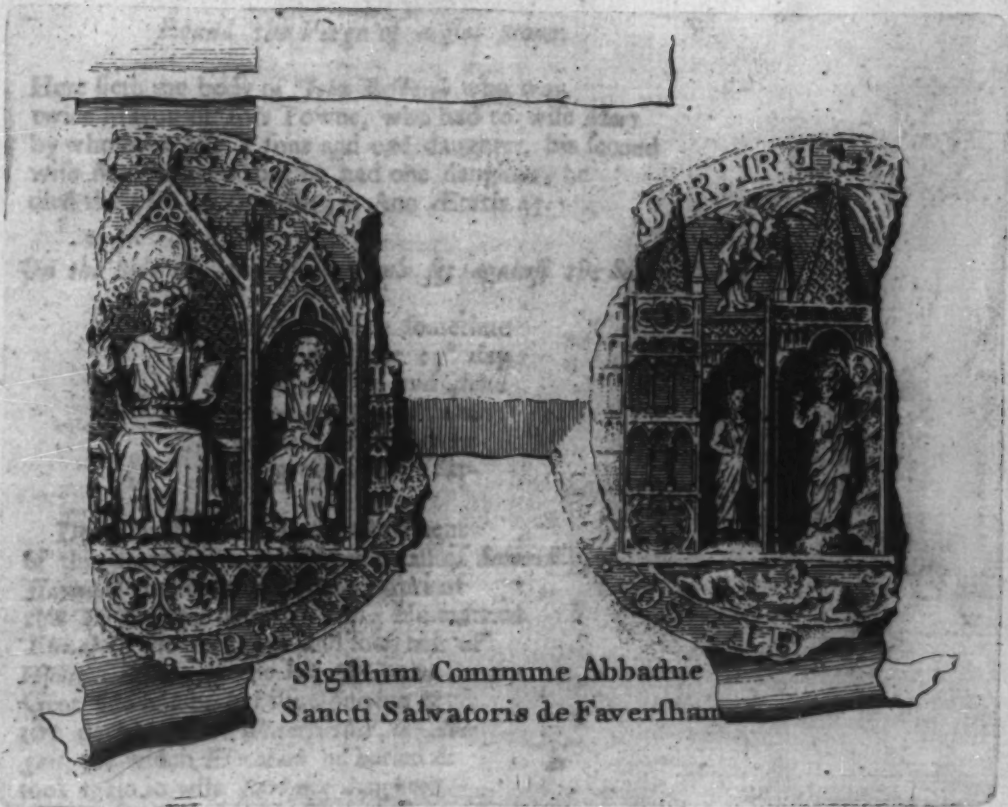
On a flat Stone.

Here lieth *John Saker* buried

A Lamb for lenity here lies,
for to be viewed with living eyes,
And to allure to lowliness,
when swelling pride is in excess.

From the Verge of a Seal Stone.

There is a story of a certain
 great who decided that in the year 1171
 years. He had three sons and one daughter
 with, and the daughter was not found.



Sigillum Commune Abbathie
 Sancti Salvatoris de Faverham

On a draft of the

Here hath been the body of the said
of the same age and daughter to the said
worthy Sir Christopher Grey late the was
born at London in the year and year
in children the said day of January
being the first of the said month of
January the said day of January the



2. William Greyson, Abbot
of the same age and daughter to the said
worthy Sir Christopher Grey late the was
born at London in the year and year
in children the said day of January
being the first of the said month of
January the said day of January the

Round the Verge of a flat Stone.

Here lieth the body of *Nicholas Ady* of *Feverham* gent. who deceased the 27 of *July* 1637 aged 63 years, He had issue by *Jane* his first wife 4 daughters, and by *Alice* his second wife one sonne.

Round the Verge of a flat Stone.

Here lieth the body of *John Besbeech* who was twice Mayor of this Towne, who had to wife *Mary* by whom he left 4 sons and one daughter, his second wife *Martha* by whom he had one daughter, he died the 12th of *June* 1631. Ano Ætatis 43.

On the Side of An Altar-Tomb set against the South Wall.

Anthony Deale sometime Mayor died the 23^o day of *May* 1604 and *Anna* his only daughter and heir the 5th of *September* in the same Year.

Death hath added to the Ornament of this place the worthy Memoriall of *Samuel Hayward* gentleman sometime Juratt of this Towne and once Mayor. He married *Elizabeth* the daughter and sole heir of *William Lemon* of the Isle of *Graine* Gent. and had by her issue one son & two daughters, *William*, *Alice*, & *Abigail*, the which *Elizabeth* he buried & took again to wife *Barbarie* daughter of *John Castlocke* of this Towne Gent. & had issue by her only one son named *John*. He departed this life the 17th of *Aprill*. 1633.

On a Monument fixt to the South-Wall, in which are the Effigies in Stone of Thomas Mendfield, Esq.

Obijt 29^o Mensis Julij In obitum memorandi viri Thoma Mendfield A^o Dni et Magistra-
rus A^o Etatis hujus emporii pretoris prudentissimi suz 46.
monumentum 1714/15

I've transcrib-
ed this Inscrip-
tion as it is cut
on the monu-
ment, tho' it
is apparently
very faulty.

Sæpe genus memorant, lector prostrate, parentum.
Dixit et hoc majus nobilitate mihi
Ille satis patris sicabat munere dives,
Clarior a patriæ munere factus erat
Mendfeldus, micuit bis prætor liminis hujus,
Bis Cantabrigia claruit arte sua
Integritatis erat studiorum pacis amator
Talibus ergo Viris Vir redamatus erat.
Pergelebris portus antiquus per opera not.
Colloquique tulit, consilique decus,
Omnibus omnino pro gratis grata rependit
Pauperibus populi voce patronus erat

Nec populus tantum, testes testantia liquit
Munera sex viduis quæ tribuenda morient.
Est Viduæ suæque domusnumus quæ per annum
Silicet hoc vere religionis opus.
Doctus et ut doctis aliquid concedere possit,
Illius aucta magis Bibliotheca libris.
Scriptor ego hæc testor petacutæ tempore febris
Vocæ Deum rogans talia dicta dedit,
Magne Deus! qui multa mihi qui magnus dedisti,
A te quæ data sunt, da bonæ, posse dare,
Magna sed hunc rerum Mater nunc abdidit alvo,
A Domino donec buccina iuge sonet.

Sed neque sic lateat, nam lecto carmine vivat,
Non secus ac vivos, viva perosa vrum.

A pillar of the famous ports,
A patron of the feeble poor,
A pattern for the fading rich,
Lies here obliged to Death's lore,
The ports, the pore, the rutch & all
Lament & languish with his fall,
But God doth give & God doth take
Whom God will have none must forsake.

On a plain Table of Marble fastned to the West-Wall of the Nave of the Church.

In a Vault on the North-side of this Church-Yard lyeth the body of Mr. Richard Iles late Citizen and Sail-maker of London, who by his last Will dated 22d of June 1721 gave twenty Shillings p ann. to the Minister of this Parish for the time being for ever to preach a funeral sermon on the 11th day of Feb. in every year. To the Clarke for his service that day 5 Shillings. To the poor of the Parish on that day in 2d and 3d bread 10s to be distributed by the Church-Wardens & Overseers of the Poor. And to the Sexton on that day 10s on condition that he scrape and wash the Tomb, and oyle the Iron-work round it with two quarts of oyl at his own charge twice a Year, viz. in March and September. And the said yearly summs to be paid out of his Estate of *Feverisham* called *King's field Lands*.

And after the death of John Major and Elizabeth his now wife of *Feverisham*, Ralph Vear and Joan his now wife of *Alhallowes Barking*, and Isaac Morse and his now wife of *St. Catherines* near the Tower London, the said Lands are charged with 3 several Annuities or yearly summs of five pounds for ever, to be paid without any deductions on the 29th of September and 25th of March to three poor Fishermen of *Feverisham* commonly called Druggers and Freemen of *Harty-shore* as do not take Alms of the Parish, and as shall be thought the fittest Objects of Charity by the Mayor and Churchwardens for the time being, and the person that shall be in possession of the said Estate. And if either of such poor men when chosen shall have a wife who shall survive her Husband, then she to be paid the said Annuity for her life, and as the lives shall drop others to be chosen, so as that there be always a succession of three persons to receive the said three several Annuities of five Pounds per annum.

In the North Window of the little North Chancel are depicted or painted on the Glas the Armes of the Families of *Sonds*, *Towne* and *Gatton*.

The glas of the East-window is stained through with the Rebus or Name-device of *Orwell*, with the several effigies of himself, his wife and children kneeling, under which is written *Dyate pzo aibus Simonis Orwell qui istam fenestram fieri*——the rest is broken N. B. This *Simon Orwell* was Mayor of *Fabertham* 16th Hen. 6th 1438. Mr *Weever* has preserved the following inscriptions which Time, &c. has defaced.

Hic jacet Joannes Rust Capellanus——
Mcccclxiv

Filmer South-
cuse Papers
M S. penes
J. Godfrey, Esq

Funeral Mo-
numents
p. 276.

Hic

Hic jacet Willelmus Pozton istius Ville de Fe-
berham Ar: et Elizabetha uxor ejus filia Marci
Hussey Ar: qui quidem Willelmus fuit istius ville
ter Major et obiit April 27, mccccxviij.

Orate ——— Richardi gen. filii Willelmi Pozton
Ar: et Johanne consozris sue ac matris sue
Elizabethæ, qui quidem Richardus fuit istius ville
Major, obiit Decemb. x. mcccc.

Hic jacet Joannes Read sextus Major istius ville
de Faberham qui obiit ——— mccccliij.

In St. James's Church at Shelwich.

In the great Chancel.

Here lyeth the body of John Belke Gent:
eldest son of Valentine Belke of Shelwich
who died a Batchelour the 30th day of March
Anno Dni 1633 Etat. suæ. 67.

In the South and North-Windows are the Arms of the Families
of Atte-lese & Atte-grege.

In the little North Chancel.

On a brass Plate, &c.

Hic jacet dominus Ricardus Atte-lese miles
et Dionesia uxor ejus, qui quidem Ricardus
obiit xx^o die Augusti Anno Dmni Mccccxiv.
quoque animabus propicietur deus.

In the South Chancel

Orate pro animabus Joannis Cely armigeri
et Isabelle uxoris sue, qui quidem Joannes
obiit ix^o die Octobris Anno Dmni mccccxxvij^o
quoque animabus propicietur deus.

On an ancient Tomb shaped like a Coffin and let into the Wall,

Here lieth Ricard de Lyle.

Renard

Filmer's Sout-
house's Papers
M. S.

Shelwich.

Renauld de Deppe gitt icy
 Dien de salme cit merep

Weever
 P 274.

In St. Katharines Church at Preston near Fabersham.

Preston.

In the high Chancel round the Verge of a flint Tomb.

Collect. I. L.

Hic jacent Valentynus Barer armig. qui obiit
 xx^o die Novembz A^o dni m^occcc^oxl^o et Cælia
 uxor ejus que obiit xi^o die Martii A^o dni millmo
 cccc^oxlij^o quorum animabus propicietur deus, Amen.

Upon the Tomb are the Pourtraictures of him & her standing the one on
 a Lion couchant, the other on a dog; to betoken the courage of the one, &
 the fidelity and Vigilance of the other. He is in his Taberde with Spurs on
 his heels. Over his head is the following Coat.



Over her head is the Coat-Armour of the *Atte Lefe* of which Family,
 I suppose, the Lady was



On a brass Plate, &c.

Hic jacet Wilmus Mareys quondam honorandus
 armiger Regis Henrici vii ac deinde Armiger rebe-
 rendi patris ac domini, Domini Henrici Cardinalis

Honorabilis.

E

Anglie

Anglie qui quidem Willielmus obiit ultimo die
 Mensis Augusti Anno Domini m. cccclix^o cuius
 anime propicietur deus.

On the Tomb is His pourtraiture in brasse dressed in the habit worn,
 I suppose, by the Kings, &c. Squires: out of his mouth comes a label with
 this inscription on it; *Miserere domini in eternum cantabo.* On each
 side of him against his Head, middle & feet are three labels in brasse with
 these Words on them, *Wherep Ihu.*

On a brasse Plate under the Effigies in Brasse.

Hic jacet Ricardus Boorne generosus, filius Jo-
 hannis Boorne de Culleng, qui Ricardus obiit vicesi-
 mo octavo die Aprilis A^o domini m^o cccclxxiiij cuius
 anime propicietur deus.

On a brasse Plate, &c.

Hic jacet Emmola Lee quondam soror magistri Will-
 mi Lee Vicarii istius ecclesie que obiit ultimo die
 Mensis Decobr Anno dni m^o ccccl^o cuius anime
 propicietur deus, Amen.

*Over a raised Monument on which lie the Effigies at length of Roger
 and Joan Boyle in white Marble against the North Wall.*

On a Square of black Marble.

Here lyeth entombed the body of
 Roger Boyle late of the Parish of
 Preston Esquyre who descended
 of the ancient & worthy family
 of the Boyles in Herefordshire, As
 also the body of Joan his faithful
 and loving wife, daughter of John
 Nayler of the City of Canterbury
 gentleman, who as they lived and
 loved together, so were both here
 buried together, leaving behind them
 three sons and two daughters
 heer under depicted,

Sit

Sir Richard Boyle Knight
Lord Boyle Baron of Youghall
Viscount of Dungarvan, Earl
of Cork, and one of the
Lords of his Mties honourable
privie Councell in Ireland
second son to the said Roger
and Joan, married Catherine the
only daughter of Sir Geffraie
Fenton Knight Secretary
of State in Ireland by whom
He hath a plentiful and
Hopeful posterity whereof
5 sonnes and 8 daughters are
now livinge, who in memorye of
His virtuous & worthy parents
caused this monument to be erected.

On the Fore-part of the Tomb on Squares of white Marble.

Elizabeth Boyle the eldest
daughter of the said Roger
and Joan married Piers
Power Esq and by him hath
Issue.

Mary Boyle second daughter
of the said Roger & Joan
married Sir Richard Smyth
Knight and by him hath
Issue.

Hugh Boyle youngest son
to the said Roger & Joan in his
travails in foraign Kingdoms
was slain in the Wars
before he had issue.

On a Border of white Marble laid in the Verge of a flat Stone of black Marble.

Here lieth the body of the honourable Richard Boyle
(grandson to the Right Honourable Richard Earl
of Burlington and Cork and the Lady Elizabeth
Clifford sole daughter and heir to the Right Ho-
nourable Henry late Earl of Cumberland and
eldest son to the Right Honourable Charles Lord
Clifford and Dungarvon and the Lady Jane Sea-
mor daughter to William Duke of Somerset.

On a Piece of black Marble within a Border of White inlaid towards the upper Part of the Stone.

This child of great
Hopes (for the age of
nine years eight
months and nine
dayes) dyed at
Canterbury on the
ninth day of April
in the year of our
Lord 1675.

A.D. 1726.

Adjoining to the Church-yard was a little Chapel belonging to the Vicar's House, in the East Window of which were painted the Images of St. Anthony with his Pig to whom, I suppose, this Chapel was dedicated, and of St. Katherine the Patroness of the Church, under whom was painted the pourtraiure of a Vicar of Preston habited in a purple Cope, and kneeling with a label coming out of his mouth on which were these words addressed to the Patroness Saint of his Church, Virgo Katharina peccantibus esto benigna: and underneath the Vicar's picture, Dns John Sturrey Vicarius de Preston.

Above the Images of the two saints were these two Coats of Arms.



Boston.

In the Church of St. Peter and Paul at Boston under le Biepn.

In the North Chancel on a fair Monument erected against the North-Wall on which are the Statues of Sir Thomas and Dame Anne Hawkins lying at Length.

D. O. M.

Thoma Hawkins Equiti aurato et Anna uxori ejus dilectissimæ, mutuo tam integerrimi inter se amoris nexu

quam

quam miti morum erga omnes sua vita spectatissimis.
 Fœcundæ prolis propagine auctissimis, eique paterne
 sed pie indulgentissimis, pacis ac placidæ tranquilli-
 tatis studiosissimis, pietatis in Deum, charitatis in
 pauperes, æquanimitatis in omnes observantissimis;
 Thomas Hawkins filius et hæres, ut conservandæ op-
 timorum parentum memoriæ minime deesset, Hoc
 Monumentum stabile amoris et observantiæ pig-
 nus fecit.

Here lyeth the Body of *Thomas Hawkins* Knt &
 Dame *Anne* his wife daughter of *Ciriac Petit* Esq;
 by whom having had issue 7 sons & 6 daughters
 she died being 64 yeares of age on the 5th of *October*
 in the year 1616. He lived until the 10th of *April*
 1670. being then 68 yeares of age he peaceably
 and piously also deceased.

Vita est Oceanus, Spes
Unda, Gaudia Venti:
Omnia Tempestas, Mors
pia sola quies.

On two brass Plates fastned on an Altar-Tomb just by.

I now that lye within thys marble stone
 was called *Thomas Hawkins* by my name
 My terme of Life an hundred yeares & one
 King *Henry* theight I served which won me fame,
 Who was to me a gracious Prince always,
 And made me well to spend myne aged dayes.

My stature high, my bodye longe and strong
 Excelling all that lived in myne age,
 But Nature spent, death would not tarry longe
 To fetch the pledge which lyfe had layed to gage.
 My fatal daye if thou desyre to knowe
 Behold the figures written here belowe

15 March 1587.

In the South Chancel.

On a brass Plate fastned to a flat Stone, over which are the Figures of Ciriac and Florence Petit in Brass, and underneath those of their Children.

† The Name
of his Seat in
this Parish.

Hic jacent corpora sepulta * Ciriaci Petit de † Colking armigeri et Florentiae uxoris ejus unius filiarum Roberti Chernocke Comitatus Redfordiae armigeri, qui quidem Ciriacus genuit ex uxore (quam unicam habuit) filios quinque et filias quatuor. Viduus uxore vixit annos 25 et postquam laude dignum aetatis suae cursum tranlegisset circa octogesimum aetatis suae annum foelicitate obiit 9^o die Septembris anno domini 1591. dicta vero Florentia ornatissimis moribus imbuta quum piam et modestam peregrisset vitam tricesimum quintum aetatis attingens annum ex hac vita migravit 29^o die Martii Anno Domini 1568.

Moys Janua Vitae.

On a brass Plate fastned to a flat Stone under the Image of Eliz Driland in Brass.

Here lyeth the body of Elizabeth Drilande the wife of John Drilande gentleman, seconde son of John Drilande the elder of Feverham, which Elizabeth was one of the daughters of Ciriac Petit Esquier and deceased the 3d day of December Anno Domini, 1591.

Moys mihi Lucrum.

On a flat Stone.

* The Name
of his Seat in
this Parish.

Under this Stone lies interred the body of Sir John Routh of * Brenley Knight, who married Elizabeth the daughter of Richard Browne

of

* The Name of a Deacon who in the Roman Breviary is said to have suffered Martyrdom under the Emperour Maximilian, and to whose Memory a Festival is kept in the Church of Rome on August 8th.

of *Shingleton* in this County *Esq*; by whom he had 4 Sons and 4 daughters. He departed this life *Mar. 22. 1657.* in the 60th Year of his age.

Here lies, also interred the body of *Dame Elizabeth Routh* of *Brenley* Relict of *Sir John Routh* Knt. She departed this life *Nov. 3. 1675* in the 71 year of her age.

On a mural Monument on the East Wall of this Chancel.

This Monument is erected in memory of the pious and worthy Couple *Sir John Routh* late of *Brenley* in this Parish Knight, & *Dame Elizabeth* his wife both well descended of antient and worthy Families, one of the *Rouths* of *Romley* in *Derbyshire*, the other of the *Brownes* of *Battisworth-Castle* in *Surrey*. This good and vertuous couple lived in great repute and happily together thirty one years and upwards, and had four sons, *William, Robert, Francis, and Richard*, all dy'd without issue; also four daughters viz. *Margaret* the eldest and only surviving married first to *Richard Bate Esq*, and after to *John Boys Esq*; *Cecilia* married to *John Hay Esq*; *Barbara* who died unmarried, *Dorothy* married to *John Farewell Esq*; who left issue *John Farewell* her only son and coheir with the said *Margaret Boys* to the said *Sir John Routh*.

Brownes.

Under the same Stone in her late Honoured Father and Mother, *Sir John Routh* and the Lady *Routh's* grave lyeth interred the body of *Mrs Margaret Boys* widow their eldest child, who departed this life *July 22. 1710* aged 83 Years, 3 months, and 11 days.

On a flat Stone.

Under this stone, or very near it, lyes buried the Body of *Mr Richard Routh* youngest son of *Sir John Routh* by *Dame Elizabeth* his

wife,

wife, who dyed in June 1637 in the 1st Year of his age.

In the same grave lyeth also buried the body of Mrs *Barbara Routh* the 3d daughter of the said Sir *John Routh* and his said Lady, who dyed June 1. 1654. Aet. 21.

On another Stone.

Here lyeth interred the body of *Dorothy Farewell* Relict of *John Farewell* late of the *Inner-Temple* Esq; by whom she had issue two sons *John* and *Henry*. She was the daughter of Sir *John Routh* of *Brenley Knt.* She departed this Life Aug^r 13.

1666. Aet. 31.

On another Stone.

Under this stone lyeth the body of *Francis Routh* Esq; who was the only surviving Son and Heir of Sir *John Routh* late of *Brenley Knt* by the Lady *Elizab.* his wife, who was one of the daughters of *Richard Browne* Esq;. He departed this

Life Oct: 3. 1677. Aet. 47.

Here also lyeth interred the body of *John Farewell* Esq; the only surviveing son and heir of *John Farewell* Esq; by *Dorothy* one of the daughters of Sir *John Routh Knt.* which said *John Farewell* the Father was the son of Sir *George Farewell* of *Somersetshire Knt.* the said *John Farewell* the son dy'd Dec. 12. 1692. Aet. 36.

On a brass Plate, &c. at the lower End of the middle Isle.

* The Name of a Seat in this Parish.

Funeral Monuments, p. 274.

*Dic jacet Joannis * Colkin qui obiit x^o octavo die Aprilis anno domini millimo cccc quinto.*

Mr. *Weever* has preserved the two following Inscriptions which Time has now defaced.

Orate pro anima Willelmi Colkin de Colkin, et pro anima Agnetis uxoris ejus qui obierunt 1460.

Pray for the Soule of John Best and Joane his Wife who deceased the 20 day of July 1408.

But

But I won't warrant the Exactness of them since I find the above-mentioned Inscription on the Tomb of John Collyn thus represented by Mr. Weever

Orate pro anima Johannis Colkin Ar. obiit 18 April
1405.

In the Church of St Peter and Paul at Ospringe.

Ospringe.

In Mr Southouse's time there was remaining very plain in the Window of the little South Chancel the effigies of a Knight in his Tabart of Arms with Spurs on his heels, in a kneeling posture looking up to a Crucifix painted just above him whose remains were only the bottom of the Cross, with the legs and feet nailed to it. The Knights * Arms were throwne under him as a Sacrifice to Him to whom he is a praying, and at a little distance was some part of his Crest as exhibited in the Frontispiece of this Collection. Underneath the Knight was written, *Pray for the Soul of Thomas Hart.* This Sir Thomas Hart was possessed of an Estate here which he bought of ———— *Bozwood.*

* He bears a
zure 3 Harts
Heads cabo-
sed, Or. The
Crest an Hart's
Head at-
tyred full,
Or, with a
Crown about
the Neck,
Azure

In another Pannel of Glas was painted the Virgin Mary, and St. Peter and Paul the Patron Saints of this Church.

In the Church of All-Saints Graveney.

Graveney.

*On a fair Marble inlaid with Brass in the Chancel belonging to
Graveney-Court.*

*Mr. Lees Pa-
pers M. S.*

† Hic jacent Johannes Martyn quondam unus
Justiciarius Dni Regis de Cot Banco, Qui obiit
vicesimo quarto die Mensis Octobris Anno Dni Milli-
mo cccc^{xxvj} et Anno Regis Henrici tertii post
conquestum Anglie quinto decimo. Ne etiam Anna
uxor ejus que obiit die mensis
Anno millesimo cccc^o quorum animabus
propicietur Deus, Amen.

Under the Feet of his Pourtraiture in Brass is a Lion, and under hers a Dog. He holds up a heart betwixt his hands with this inscription on it *Ihu m'cp.* Over his head is written on brass, *miserere mei Deus secundum magnam misericordiam tuam: and over her's et sedm mu-
titudinem miserationum tuarum dele iniquitatem nostram.* The Arms of Botiller are yet remaining, but three other coats are pulled or worn off.

off. Underneath are these Latin Verses, two in a Line, which tho' but very indifferent, are yet perhaps as good as most of that Age. Witness those pious ones (a little while after) in *Christ-Church Canterbury*, upon a greater man, viz. *Henry Chicheley* Archbishop of *Canterbury*, 1443.

Inclines oclum : me conspice marmoze pressum,

O vir, sum speculum mortis ymago, tuum.

Punc fleus prospicito : trans ora sepe memento

Magnificam vitam : mors inopina rapit.

Ante sui iubet : iam iudicis ante tribunal

Respondens pabeo : iudico, ipse inodo.

Transit hic ubi let : ubi laus mea fama steteat

Umino dit nomen : vox semitibus sonat.

Non sum qui fueram : viduata caro sepebat,

At prius aca male mens renovanda luit.

Pam post carne mea dotatus huc habzemi,

Cernere spero Deum, et salutare meum.

In the South-Chancel or Chapel on a Tomb set Half-way into the Wall, and arched over.

* *Orate p animz Roberti Dodde 3 Ric de Feversham * filii sui quonda dni de Gravenep obiit vicelimo — Oeobi. Anno Dni Milimo cccclxxi quozum corpozibus 3 quozum anima bz ppiciet' Ds.*

* generi.

On a Tomb just by.

* *Hic facit Johanna que fuit uxor Johis Daitler de Gravenep que fuit filia Ric de Faversham quondam domini de Gravenep obiit xxx^o die Nobembris Anno Dni Millo cccclxxi, et Anno Conquestum Angl — decimo, cujus aie ppiciet' Ds, Amen.*

In the Window of the North-Chancel or Chapel under the Arms of the Family of Faversham.

C. Feversham Justiciar' et Johanna uxor.

In the Window of the South-Chancel or Chapel, under the
Arms of the Family of Botiller.

Jobes Botiller et Johna ux' ej.

St. Michaels Churchbleigh.

In the South-Chancel.

On a brass Plate, fastned to a Stone laid flat on the Ground, over
which is the Effigies of Mr. Sondes in Brass.

MS 7 Bernard
Rector of Ba-
desmere.

Here lyeth Archard Sondes Gent, the seconde Sonne

of Robert Sondes of Chrobleigh Esquire whiche

Archard dyed Bachelor the iij daye Decem.

ber in the fyfte yere of the Raigne of our

Soverpynge Ladd Queene Elizabeth Anno Dmni

mxcviij

On the South-side of an Altar-Tomb of white Marble on which are
the Effigies of Sir Thomas and Lady Sondes kneeling.

Here lyeth Dame Cecyllye the first wife of

Sir Thomas Sondes Knight, and daughter of John

Tuston of Heflyd Esquire who died the

18 of June Anno Domini 1584.

Joynde in the nearest bond of dearest love

Here lies his first entier beloved Wife,

Whome everye harre for Vertue did approve,
& held in grace for honour of her life.

Sweete, Curtyse, Sober, Loyal & Discreete,

Mylde of hir minde, and heedfull to offend,

Full of kind pittie where she found it meete,

& most assured faithful to hir Friend.

Thus did shee live on earth in good regard,

Thus now shee raignes in heaven with hir reward.

On the North-side of the said Tombe.

Here lieth buried Sir Thomas Sondes Knight and

heyr of Anthony Sondes of Throwley in the Countie

of Kent Esquire who departed this Life the 7th of

F 3

Februarie

February in the 48th Yeare of his Age A° Di
1592. leaving his only brother *Michaell Sands*
for his Heire.

Rest here in peace thow soule of blessed Fame,
Whose holye life & well deserving praise
Makes the remembrance of a worthye Name
Survive the number of thy earthlie daies.
For zeale & true regarde to Heaven above,
For Bountye in thy howse & noble port,
For kindnesse to thy friend thy Countries Love
And comfort to the poore afflicted sorte.
These Honors live in thee to lasting Fame,
To leave in death a never dying Name.

On an Altar-Tomb near the Great Chancel in the same South-Chancel:

Here lyeth Dame *Marye Sands* the onely wife of Sir
Michaell Sands of *Throwley* in the County of *Kent*
Knight & daughter and sole Heire of *George Fynche*
of *Norton* in the said County Esq; She had by her
said Husband 6 sonnes & 6 daughters borne alive.
Namely, Sir *Richard Sands* Knight married to
Susann one of the daughters of Sir *Edward Mountagu*
& *George, Thomas, Robert, William* and
Hobbye Sands. Of all these sonnes there remayned
alive at her death Sir *Richard Sand* and *William*
Sands; the said 6 daughters namely *Elizabeth*
married to *George Waller* Esq; which *Elizabeth* ly-
eth buried in this Chappel, the other 5 daughters
were all present at her death, of which the eldest
called *Jane* had been twise married, first to *Edward*
Flud Esq; Next to Sir *Thomas Maye* Knight. The next
daughter called *Pauline* married to Sir *Maximilian*
Dalison Knight. The other 3 daughters *Anne, Mar-*
tha and *Judeth* were all unmarried at the time
of her death. She lived to good Yeares & was be-
twene 50 and threscore when she died which
was the 23 of *September 1603* the first Yeare of
Kinge James. God so blessed her as she saw some
of her childrens children, and had the earthly
consolacion to her self (thoughe greivous to her

children

children that were alive which was 2 sonnes &
5 daughters present at the closing up of her eyes)
For her death her lyvinge frinds did then lament
and the longer they live doe the more finde the
losse of her.

*On a Table of black Marble, by the West Door, over which is a Busto
of white Marble.*

Here lyeth the body of Capt
Thomas Sondes third son of
Richard Sondes by his second
Wife the daughter of *S^r Rowland
Hayward*. at the age of 17 yeares.
He went a Soldier into the low
Countries, where for eminent
Services had a Company given

Him which he commanded above
30 Yeares. in the Year 1666,
upon the King's Proclamation,
He returned, & was graciously
received by his Ma^y He dyed 13th
of *October* 1668. in the 59th
Yeare of his Age.

In the Windows were painted the Arms of *Sonds, Finch* and *Garron*. MS Southouse

In the North-Window was this Inscription.

Pray for the good soule of *Alice Martin* the which
died make this window. mccccxlv.

Extracts of WILLS, made in the Times of Popery, relating to the Church, &c. of Feversham.

Thomas Sterkey of Feversham, August 13. 1525.

Item, I Bequethe to the morrow masse aaltar every weeke a penny after
my decease the space of one hole yere. *Item,* I bequethe to Saint
Erasmus Aaltar 12d. *Item,* I will there be done at the day of my burieing
a solemne dirige & eight Masses, that is to say three high-masses, and five
lowe masses to be songe and seid and a certain of brede to be given
to pover peple for my soule so that dirige, Masse and bred may extend to
the value of ten shillings, & as much at my moneths minde, and yn like
manner at my twelve moneths minde. *Item,* I bequeath five Nobles of Ster-
ling money to a priest to sing for me a quarter of a Yere at *St Lukis* Aaltar
in *Feversham* immediately after my decease.

John

John Smyth of Faversham Sept. 1 1525.

Also, I will that an honest Priestle shall syng for my soule and all Christens soules within the Parished Church of *Faversham* at *St John's* Altar by the space of one Quarter of a Year, and he to have for his labor 33s. 4d.

Agnes Andrews of Faversham May 12 1526.

I bequeath to *St. Peter's* Altar my second Table cloth and four pence in money. Also, I bequeath to *St Erasmus's* Altar 10d. to the mayntenance of the Preste. Also, I will that *Sir Robert Lambert* shall have my house with all thappurtenances and commodities to him or his assignes for ever, to give or sell to syng for me or cause to be sung half a Yere at *St. Peter's* Altar in the Parish Church of *Faversham* aforesaid.

William Collen of Faversham Sept. 11. 1526.

Item, To the awltar of Saynte Peter 8d.

Item, To the awltar of Saynte Erasmus 12d.

John Shepard of Faversham March 8. 1526.

Item, I bequeath to Seynt Erasmus Altar a towel.

John Willshire of Faversham April 22. 1528.

Item, I bequeth to Saynt Erasmus Altar 12d. — to *Thurs* Altar 8d. — to *St John's* Altar 8d. — to *St Crispine and Crispina's* Altar 8d. *Item,* I will that my wif do keep my brotherhood at the Morrow Mass altar as long as she is hable. *Item,* I bequeath to the same altar one altar clothe whiche I will that in sample be toke at the altar cloth of *Preston* both after the making and the price. *Item,* I bequethe to the Church of *Faversham* one torche to be given at *Wytfontyde* next comyng. *Item,* I bequeath to the Bachellors one torche to go before me at my burial day. *Item,* I bequeath to our Lady Chapell yn the Church Yard one taper of 2 pound of wax. *Item,* I will that myne executors do to be doone a trentall of my masses for the welth of my soul and all Christian soules berwixt my buryall day and my moneth's day, and another trental to be doon after at *Easter*.

Robert

Robert Toppyn den of Faversham April 8. 1528.

Item, I will that my Executor shall bestowe at my burying 10 s. that ys to saye five Prests to sing dirige and masses, and the Vicar to have for his labour 12d and Syr Robert Lambart 8d and every of the other three Priests 6d a-piece: and yf so be that any money be spared of the same 10 s., all the charges of the Church contente, the overplus so spared I will that it shall be given to pouer people to pray for my soule and all Christen.

Robert Fale of Faversham 1529.

I Robert Fale of Faversham of hole mynde and perfitte remembrance, thankes be God, make and ordeyne this my present testament and last will yn manner and forme following. First, I bequeathe my soule to god almyghty to our Ladye Sayncte Marye, and to all the holy companys of heaven; and my body to be buried yn the Monastery of Faversham yn the chapell of the piety Roode there. *Item*, I bequeath to the high Aulter of the Parische Church of Faversham discharging off my conscience for my tithes and oblations forgotten or negligently withholden 6s 8d. *Item*, to the light of St Edmund in St Thomas Chapell one cove. *Item*, to Saynte Anne's light 20s. *Item*, to the mayntenance of the brotherhodd Masse of Sayncte Anne yn the parische Church of Faversham aforesaid, every weeke duringe the space of three Yeares next after my deccase 4d.

John Barnard of Faversham June 28, 1534.

Item, I bequeath towards the maynteining of the lights sett abowt Saynt Erasmus Altar called St Erasmus light within the aforesaid Parish Church 10s.

Stephen Upton of Faversham January 1. 1534.

Item, I bequeathe toward the mainteining of Saynte Erasmus light within the sayd Parish Church of Faversham 4d.

COLLECTION

OF

*Papers, &c.*N^o I.

*Carta R. Stephani de fundatione Cænobij Favershamiensis
fundati Anno 1148.*

Monasti. An-
glicanum
Vol. 1.

STEPHANUS Rex *Anglia*, archiepiscopis, episcopis, abbatibus, justiciarijs, comitibus, baronibus, vicecomitibus, et omnibus fidelibus suis *Anglia*, Salutem : Sciatis me concessisse et dedisse Abbati et monachis de *S. Salvatore de Faversham* manerium de *Faversham* cum omnibus pertinentijs illius in perpetuam elemosinam ad fundandam in illo unam Abbatiam. Et preterea manerium de *Treungla* cum omnibus pertinentijs illius in perpetuam elemosinam pro salute animæ *Matilda* reginæ uxoris meæ et omnium fidelium. Quare volo et præcipio quod monachi illi et ecclesia *S. Salvatoris* maneria illa bene et pace, libere et quiete teneant cum omnibus pertinentijs eorum, in bosco et plano, in pratis et pascuis, in aquis et molendinis, in vijs et semitis, et in omnibus rebus cum soca et saca et toll et theam, infangenetheof cum omnibus alijs libertatibus et liberis consuetudinibus in perpetuam elemosynam soluta et quieta omni seculari exactione. Teste *Theobald* archiepiscopo *Cant.* et *Henrico* episcopo *Wintoniensi* et *Nigello* episcopo de *Ely*, et *Willielmo* episcopo *Norwicensi*, et *Waltero* episcopo *Rovecestria*, et comite *Eustachio* et *Henrico* de *Essex*, et *Richardo* de *Lucy* apud *Cantuariam*.

N^o II.

Breve R. ad restituend. Temporalia Abbati de Faversham.

H *Enricus Dei gratia Rex Anglie et Francie et Dominus Hibernie, Omnibus Monasti. Fa-*
ad quos presentes littere pervenerint, Salutem ; Sciatis quod Nos certis versham.
 de causis Nos specialiter moventibus, de gratia nostra speciali, ac de certa sci-
 entia et mero motu nostris, concessimus Venerabili Patri in Christo *Johanni*
 nunc Abbati Monasterij Sancti *Salvatoris de Faversham* in Comitatu *Cantie*,
 quod quidem Monasterium de fundatione inclytorum progenitorum nostrorum
 quondam Regum *Anglie* et nostro patronatu existit, omnia et omnimodos ex-
 itus, proficua, firmas, redditus, reventiones, et emolumenta omnium et singu-
 lorum domorum, maneriorum, terrarum, tenementorum, possessionum, et here-
 ditatum, et omnium aliorum temporalium quorumcunque, que sunt temporalia
 Monasterij predicti ac eidem Monasterio quovis modo pertinentium sive spec-
 tantium, et que ad manus nostras seu in manibus nostris, ratione ultime vaca-
 tionis Monasterij illius per liberam et spontaneam resignationem *Walteri Goore*
 nuper Abbatis Monasterij illius viz *sexto die Septembris* ultimo preteriti in ma-
 nus reverendissimi in Christo Patris *Johannis* tituli *Anastacii* sacrosancte Eccle-
 sie *Romane Presbyteri* Cardinalis ac *Cantuariensis Archiepiscopi*, loci illius
 Ordinarij, devenerunt aut extiterunt jure prerogative nostre Regie, a dicto
 tempore resignationis predicti *Walteri* nuper Abbatis Monasterij predicti huc-
 usque pervenientia, crescentia sive emergentia. Habendum et percipiendum
 omnia et singula predicta exitus, proficua, firmas, redditus, reventiones et e-
 molumenta predicti omnium et singulorum premissorum que nobis, ratione ul-
 time vacationis predicti quoquomodo pertinerent aut spectarent prefato nunc
 Abbati tam per manus suas et ministrorum suorum proprias, quam per manus
 omnium et singulorum nunc et nuper Eschetorum nostrorum in singulis Comi-
 tatibus, in quibus premissa, seu aliquid premissorum separatim existunt; ac per
 manus omnium et singulorum receptorum, firmariorum, tenentium, occupato-
 rum, aut ministrorum temporalium predictorum, seu alicujus inde parcellae, adeo
 plenè et integrè et licitè prout nos premissa seu aliquam partem premissorum
 dicto tempore vacationis Monasterij predicti haberemus si presens concessio nos-
 tra eidem nunc Abbati inde facta non fuisset, absque impetitione seu pertur-
 batione nostri seu heredum nostrorum, Justiciariorum, Baronum de scaccario
 nostro, Vicecomitum, Eschetorum, seu aliorum Officiariorum, aut Ministrorum
 nostrorum quorumcunque, et absque compoto, responso, seu aliquo alio onere
 Nobis aut Heredibus nostris pro premissis seu aliquo premissorum reddendo,
 solvendo, seu faciendo quovis modo. Et ulterius de uberiori nostra gratia per-
 donavimus, remisimus, relaxavimus, ac per presentes perdonamus, remittimus,
 et relaxamus eidem *Johanni* nunc Abbati omnimodas intrusiones et ingressus

in predia temporalia Monasterii predicti per se vel aliquem nuper Abbatum predecessorum suorum per se post mortem aut resignationem, cessionem, vel depositionem alicujus nuper Abbatis Monasterij illius predecessorum suorum absque debita prosecutione, liberatione, acceptatione, restitutione, aut traditione eorundem extra manum Regiam ante presentem diem qualitercunque fact' habir' attemp' sine licentia Regia. Ac omnimodas punitiones, executiones, et demanda que versus ipsum Abbatem habemus, seu habere poterimus illo modo in futurum, eo quod expressa mentio de certitudine exituum, proficuum, firmarum, reddituum, reventionum et emolumentorum predict' per nos eidem nunc Abbati per presentes concessorum in presentibus fact' non existit, aut aliquo Statuto, Actu, Ordinatione, seu Restrictione ante hec tempora fact' edit' ordinat' provis' aut aliqua causa, re seu materia quacunque in aliquo non obstante. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud *Westm.* 17 die *Feb.* Anno Regni nostri 15^o

N^o * III.

Concessio Abbacie de Faversham Regi, &c.

*Inter recorda
Curia aug-
ment.*

OMnibus Christi Fidelibus ad quos presens scriptum pervenerit, *Johannes Sheppey* Abbas Monasterij sive Abbacie Sancti Salvatoris de *Faversham* in Comitatu *Cancie* Ordinis Sancti Benedicti, et ejusdem loci Conventus, Salutem in Domino sempiternam. Noveritis nos prefatos Abbatem et Conventum unanimi consensu et assensu nostris animis deliberato, certa scientia et merito motu nostris ex quibusdam causis justis et rationabilibus nos, animas, et conscientias nostras specialiter moventibus, ultro, et sponte dedisse, concessisse, ac per presentes damus, concedimus, reddimus et confirmamus illustrissimo Principi et Domino nostro *Henrico octavo Anglie et Francie Regi* fidei defensori ac Domino *Hibernie*, et in terra Ecclesie Anglicane immediate post Christum supremo Capiti, totum dictum Monasterium sive Abbathiam nostram de *Faversham* predictam cum omnibus bonis nostris mobilibus quibuscunque, Nec non omnia et singula Maneria, Dominia, Messuagia, Gardina, Curtilagia, tosta, terras, tenementa, prata, pascua, pasturas, boscos, redditus, revertiones, servicia, Molendina, passagia, Feoda militum, Wardas, Maritagia, nativos, Villanos cum eorum sequelis, communicares, libertates, franchiseas, jurisdictiones, Officia, Curias letas, hundred, Visus Franciplegij, Ferias, Mercatus, P'cos, Warennas, Vinaria, aquas piscarias, vias, chemina, fundos, vacationes, nominationes, presentationes, donaciones Ecclesiarum, Vicariarum, Capellarum, Cantariorum, Hospitalium, et aliorum Ecclesiasticorum Beneficiorum quorumcunque,

cunque, Rectorias, Vicarias, Cantarias, pensiones, porciones, annuitates, decimas, oblationes, ac omnia et singula emolumenta, proficua, possessiones, hereditamenta et jura nostra quecumque tam infra dictum Comitatum *Cantie* quam infra Comitatum *Essexie*, et alibi infra Regnum *Anglie*, *Waltie*, et *Marches* eorundum, eidem Monasterio sive Abbathie quoquomodo spectantia, appendentia, sive incumbencia : ac omnimodas Cartas, Evidentias, Scripta et Munimenta nostra quecumque eidem Monasterio nostro Manerijs, terris, tenementis, ac ceteris premissis, cum suis pertinentibus seu alicui inde parcellis quoquomodo spectantia sive concernentia. Habendum, tenendum et gaudendum dictum Monasterium sive Abbathiam, situm, fundum, cirenitum, precipitum de *Feversham* nec non omnia et singula Dominia, Maneria, Tenementa, Rectorias, Pensiones, et cetera premissa cum omnibus et singulis suis pertinentibus prefato invictissimo Principi et Domino nostro Regi, Heredibus, et assignatis suis in perpetuum in hac parte ac ad omnem Juris effectum qui exinde sequi poterit aut potest, nos et dictum Monasterium sive Abbathiam de *Feversham* predictum ac omnia Jura nobis qualitercunque acquisita, ut decer, subijcimus et submittimus, dantes et concedentes, prout per presentes damus et concedimus eidem regie majestati heredibus et assignatis suis omnem et omnimodam plenam et liberam facultatem, auctoritatem, et potestatem in nos et dictum Monasterium de *Feversham* predictum una cum omnibus et singulis Manerijs, terris, tenementis, redditibus, Reversionibus, servitijs et singulis premissis cum suis Juribus et pertinentijs quibuscunque, disponend' et pro suo libero regie voluntatis libito ad quoscunque usus Majestati sue placentes alienand' donand' commutand' et transferend' hujusmodi dispositiones, alienationes, donationes, conversiones et translocationes per dictam Majestatem suam quovis modo fiendam extunc ratificantes, ratum et gratum ac perpetuo firmum nos habituros promittimus per presentes. Et ut premissa omnia et singula suum debitum sortiri valeant effectum, electionibus insuper nobis et successoribus nostris, nec non omnibus querelis, provocationibus, appellationibus, actionibus, litibus, et instancijs alijsq; quibuscunque nostris remedijs et beneficijs nobis forsan et successoribus nostris in ea parte, pretextu dispositionis, alienationis, translocationis et conversionis predictum et ceterorum premissorum qualitercunque competent' et competituris omnibusque doli, erroris, metus, ignorantie vel alterius materie sive dispositionis exceptionibus, objectionibus, et allegationibus prorsus semotis et dispositis, palam, publice, et expresse ex certa nostra scientia animis spontaneis renunciavimus et cessimus, prout per presentes renunciamus et cedimus, et ab eisdem recedimus in his scriptis. Et nos prefatus Abbas et Conventus Successoresque nostri dictum Monasterium de *Feversham* predictum precipitum, situm, Mansionem et Ecclesiam de *Feversham* predictum ac omnia et singula Maneria, Dominia, Messuagia, gardina, curtillagia, tosta, prata, pascua, boscos, subboscos, terras, tenementa, ac omnia et singula cetera premissa cum suis pertinentiis universis prefato

p. me Johem
abbatem de
Feversham,

p. me Robertum,
Feversham priorem.

p. me Johannem
Harton
sacristam.

p. me Thomam
Sellyng
Scelerarium.

p. me Johannem
Lynsted.

p. me Durstanum
Chartam
sacripriorem.

p. me Willelmum
Frytynden.

p. me Radulfum
Ulcum.

p. me petrum
sedynborne.

Domino nostro Regi, heredibus et assignatis suis contra omnes gentes warrantizabimus imperpetuum per presentes. In quorum Testimonium nos prefatus Abbas et Conventus huic scripto sigillum nostrum commune apponi fecimus. Dat' octavo die mensis *Julii* anno illustrissimi Domini nostri Regis xxx° in domo nostro Capitulari.

Recognit' recept' et deliberatum
coram me *Richardo Layton* Cancellar'
Domini nostri Regis Magistrorum
uno. Anno et die predictis.

Nº III.

Warrantum *Hen. VIII. Johanni Castlock* Abbati quo illi conceditur annua Pensio centum Marcarum, &c.

*Inter recorda
Curie Augmen-
tat, &c.*

**victuum ex-
hibitionem.*

HENRICUS octavus Dei gratia *Anglie et Francie* Rex, Fidei Defensor, Dominus Hibernie et in terra supremum Caput Anglicane Ecclesie; Omnibus ad quos presentes litere pervenerint, Salutem: Cum nuper Monasterium de *Faverham* in Comitatu nostro *Cantie* jam dissolvatur unde quidam *Johannes Castlock* alias dictus *Shepey*, tempore dissolutionis illius et diu antea Abbas ibidem fuit, NOS volentes rationabilem annualem pensionem sive promotionem condignam eidem *Johanni* ad * victum, exhibitionem, et sustentationem suam melius sustinendum provideri, Sciatis igitur quod Nos, in consideratione premissorum, de gratia nostra speciali, ac ex certa scientia et mero motu nostris, per advisamentum et consensum Cancellarij et Concilij Curie Augmentationum reventionum corone nostre, dedimus, concessimus, ac per presentes damus et concedimus prefato *Johanni* quandam annuitatem sive annualem pensionem centum marcarum sterlingorum, habend' gaudend' et annuatim percipiend' easdem centum marcas prefato *Johanni* et assignatis suis a Festo Annuntiationis Beate *Marie* Virginis ultimo preterit' ad terminum et pro termino vite ipsius *Joannis*, vel quousque idem *Johannes* ad unum vel plura beneficia ecclesiastica sive aliam promotionem condignam, clari annui valoris centum marcarum aut ultra per Nos promotus fuerit, tam per manus Thesaurarij Reventionum Augmentationum corone nostre pro tempore existentis de Thesauro nostro in manibus suis de Reventionibus predict' remanere contingent' quam per manus Receptoris particularium exituum et reventionum dicti nuper Monasterij pro tempore existentis de eisdem exitibus et reventionibus ad Festa Sancti *Michaelis* Archangeli, et Annuntiationis Beate *Marie* virginis

virginis per equales portiones solvend'. Eo quod expressa mentio de vero valore annuo, aut de certitudine premissorum sive eorum alicujus, aut de alijs donis sive concessionibus per nos prefato *Johanni* ante hec tempora factis in presentibus minime fact' existit, aut aliquo Statuto, Actu, Ordinatione, provisione, sive Restrictione inde hic fact' ordinat' sive provis' aut aliqua alia re, causa, vel materia quacunque in aliquo non obstante. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste *Richardo Rich* milite apud *Westm'* 24 Julij Anno Regni nostri tricesimo.

Duke

Per Cancellarium et Concilium
predict' virtute warranti
Regis.

A Warrant was granted to every one of the Monks in the same Form for their having the following Pensions, viz.

Robert * Chillynden, Monk	_____	100 shil. p. an. * Recorda Cu-
Thomas Deve, Monk	_____	100 shil. p. an. rie Augmen-
John Fylpott, Monk	_____	4 pounds p. an. tat.
Peter Mynto, Monk	_____	5 Marks p. an.
Dunstan Goodhewe, Monk	_____	4 pounds p. an.
William Coyden, Monk	_____	4 pounds p. an.
John Tayler, Monk	_____	4 pounds p. an.
Ralph Post, al's Ulcombe, Monk	_____	4 pounds p. an.

Nº IV.

Dispensatio Archiep' Cant' pro Abbate Religionem, &c.
exeundo.

THOMAS miseratione divina *Cantuariens'* Episcopus, totius Anglie primas et Metropolitanus, ad intra scripta autoritate Parlamenti *Anglie* legitime fuleitus, dilecto nobis in Christo *Johanni Shepey* nuper Abbati soluti Monasterij de *Faversham* nostræ Cantuariensis Dioceseos, Ordinis divi Benedicti probo regulare vitam professo, salutem, Gratiâ et Benedictionem. Cupientes te, ob tuorum exigentiam meritorum, favore prosequi gratioso, ut Religionem quam professus es exire et ad seculum te conferre, ac
ibidem

Southouse No.
nalticon.

ibidem de cetero in veste secularis presbyteri vitam agere, nec non beneficium ecclesiasticum, etiamsi curam habeat animarum, obtinere liberè et licitè valeas et possis autoritate predicta dispensamus, contrarijs dicti Ordinis et Canonici institutis non obstantibus quibuscunque. Dat. in manerio nostro de Lambeth sub nostro sigillo ad Facultates 26^o die Julij Anno Domini 1538 et nostre consecrationis anno sexto.

John Hughes.

Regia Confirmatio ejusdem.

Soutbouse Mo-
nasticon.

HENRICUS octavus Dei gratia Anglie et Francie Rex fidei defensor, Dominus Hibernie et in terra supremum caput Anglicane Ecclesie: Omnibus ad quos presentes litere pervenerint, Salutem. Inspeximus quasdam literas dispens. presentibus annexas, quas et singula in eis contenta, juxta quendam Actum inde in parlamento nostro editum, ratificamus, approbamus, et confirmamus per presentes, ita quod Johannes Shepey in dictis literis nominatus omnibus et singulis in eisdem specificatis uti, frui, et potiri valeat et possit liberè et quietè, licitè et impunè secundum vim, formam et effectum earundem, impedimento quocunque in aliquo non obstante. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Westmonast. ultimo die Julij anno regni nostri tricesimo.

Daughan.

N^o V.

Confirmatio Abbatis, &c. exemptionis a jurisdictione Admiralli Angliæ.

Monasticon
Faversham.

SCiant presentes et futuri quod ego Johannes Woodhall Commissarius sive Deputatus generalis et specialis Domini Arthuri Plantaginet Vicecom. Lisy, &c. vidi, inspexi, et perlegi omnia et singula privilegia, concessionem et donationes concessa Abbati et Conventui Monasterij Sancti Salvatoris de Faversham per illustrissimum principem Stephanum Regem et Successores suos in perpetuum, nec non et omnes confirmationes omnium Regum a tempore predicto Regis Stephani una cum confirmatione illustrissimi et metuendissimi principis ac Fidei defensoris Regis moderni Henrici VIII, quorum quidem privilegiorum

illegiorum vigore, terra, possessiones, et portus omnes et singuli tam per terras quam per aquas et mare, nec-non tenentes, firmarii, et ceteri homines omnes qui et singuli infra dominia Libertatis Monasterij antedicti, tam in Comitatu *Cantia* quam in alijs locis pertinent' ab omnimoda jurisdictione et potestate Admiralli *Anglia* pro tempore existentis et Officialium ejus quorumcunque plenarie sunt exempti, in tantum quod omnes punitiones, correctiones, deodanda, flotson, jetson, lagon et wreck et alia omnia contingentia quaecunque, quandocunque et qualitercunque per terras, aquas et mare cum omnibus et singulis suis pertinentijs, prefato Abbati et Conventui Monasterij antedicti existent' nec-non ex consuetudine praescripta a tempore et per tempus immemorum usitatum pertinere dignoscuntur. Acta fuerunt haec omnia prout superscribuntur et recitantur Anno regni Regis *Hen. VIII* 18^o penultimo die vero mensis *Novembris* apud *Faversham* antedict' coram me *Johanne Woodhall* Commissario sive Deputato antedict' quem quidem processum ac omnia ac singula in eodem contenta rata et grata habentes, auctoritate nobis commissa, approbamus, ratificamus et confirmamus. In cujus rei testimonium sigillum magni Officij nostri Admirallitatis *Anglia* praesentibus apponi mandamus. Dat' *Londini* &c. sexto die *Decembris*, Anno Regis *Hen. VIII* 18^o supradicto.

N^o VI.

Breve Regium pro comittendo Domum, terras &c. *Fulconi*
Peyforer &c. pro solutione debitorum.

REX omnibus Ballivis et Fidelibus suis ad quos, &c. Salutem. Cum dilecti nobis in Christo Abbas et Conventus de *Faversham* mercatoribus et alijs creditoribus suis in diversis debitis multimodis et immensis teneantur, ad quorum solutionem facultates ejusdem Domus per magni temporis spatium sufficere non possent absque dispersione Conventus praedicti, vel feodaliu suorum dilapidatione, seu forte illius Domus subversione totali, quod nollemus: NOS imbecillitati status ipsorum compatiens ne hujusmodi discriminis aut depressionis periculum ipsis videatur imminere, Domum illam cum terris, redditibus, possessionibus, ac rebus alijs ad eam pertinentibus cepimus in protectionem et defensionem nostram specialem, et eam cum omnibus pertinentijs suis commisimus dilectis et fidelibus nostris *Fulconi Peyforer* et magistro *Hamoni Doges* custodiendam quamdiu nobis placuerit, ita quod omnes exitus, redditus, et proventus terrarum, reddituum, et possessionum praedictae domus, salva rationabili sustentatione Abbatis et Conventus ejusdem loci, ad exonerationem debitorum

Ex Archivis
Turris, pat. 3.
Edw. I. m. 13.

debitorum suorum et relevationem aliorum defectuum ejusdem Domus reserve-
tur, et eisdem exonerationi et relevationi per visum aliquorum de discretioribus
Domus ejusdem, per adjutorium et concilium dictorum *Fulconis* et *Hamonis* pro-
ut melius fieri poterit, applicentur. Nec Volumus quod aliquis Vicecomes, aut
Ballivus, aut minister noster, aut alius quicumque in dicta Domo, aut Grangijs
ad eam spectantibus, dum in custodia prefatorum *Fulconis* et *Hamonis* sint,
hospitetur sine ipsorum licentia speciali. In cujus, &c. Teste Rege apud
Merribal 17. Aug.

N^o VIII.

*Extractum e libro rubro penes Majorem Villa de Faversham de
Sanctuario Abbatie.*

*Monasticon
Faversham.*

Willielmus Clerk Hosier die Mercurij proxime post Festum Sancti *Alphe-
gij* Anno Regni Regis *Hen. IV.* secundo, fugam fecit ad Ecclesiam
Sancti *Salvatoris* de *Faversham* pro tuitione Ecclesie predictae habenda, et
petijt Coronatorem. Et super hoc *Willielmus Ledys* Major et Coronator Do-
mini Regis in hac parte ad locum predictum accessit, coram quo, ad diem
et locum predictum, recognovit seipsum esse felonem domini Regis et fateba-
tur quod in die Dominica in Festo Sancti *Stephani* anno supradicto Regis *Henrici*
n^{um} par de *Beads* pretij 2s. *Agnetis Thorneton* de la *Newcastle* super *Tinum*,
felonice furatus est, et petijt, &c. secundum legem et consuetudinem Regni
Angliae ipsum ab Ecclesia deliberari. Et super hoc ad foras Ecclesie ductus
coram eodem Coronatore ad diem predictum Regnum *Angliae* abjuravit, qui
quidem Coronator portum passagij sui *Devoriam* assignavit.

N^o IX.

*Litera Fraternitatis ab Abbate et Conventu Sancti Salvatoris
de Faversham datae Thomae Wolsey Cardinali.*

*Monasticon
Faversham.*

Reverendissimo in Christo Patri et Domino, Domino *Thoma* Cardinali,
Eborac' Archiepiscopo *Angliae*que Cancellario, Vestri humiles et devo-
ti *Johannes* permissione divina Abbas Monasterij Sancti *Salvatoris* de *Faver-
sham*



nam et ejusdem Monasterij Conventus Ordinis Sancti Benedicti, Cant. Diocelcos, Salutem, et augmentum continuum celestium gratiarum: Exigente vestre devotionis affectu quem ad nostram habetis Ordinem et Ecclesiam, vobis omnium Missarum, Orationum, Jejuniarum, Eleemosynarum, Abstinentiarum, Vigiliarum, Laborum, ceterorumque actuum bonorum quæ per Fratres nostri Ordinis Dominus fieri dederit, participationem tam in vita quam in morte, et Confraternitatem concedimus, tenore presentium, specialem. V o l u m u s insuper, ordinamus et concedimus, ut post obitum vestrum anima vestra per omnia Monasteria et Domos Religiosorum totius Angliæ, ubicunque Capitulum regulariter tenetur, absolutionibus et orationibus recommendetur, et nomen vestrum una cum Fratribus nostris defunctis per nostrum Brevirgerulum ad omnia Religiosorum loca per totam Angliam conscriptum deportetur sicut consuevit fieri pro Abbatibus et Fratribus nostre Congregationis. Ac etiam nomen vestrum in Martirologio Capituli nostri, ob perpetuam rei memoriam, specialiter intuletur. In cujus concessionis testimonium sigillum nostrum commune presentibus apponi fecimus. Dat. in Monasterio nostro predicto undecimo die Aprilis Anno Dom. 1516.

No. X.

Sententia Archiepiscopi Cantuar. de Ecclesia de Nyewingham.

Hubertus Dei gratia Cantuar. Archiepiscopus totius Angliæ Primas, Omnibus et ad quos præsens scriptum pervenerit, æternam in Domino salutem. Novertint universitas vestra quod cum inter Abbatem et Monachos de Faversham ex una parte et Moniales de Davington ex altera parte super ecclesia de Newnham controversia verteretur, tandem pars utraque in præsentia nostra constituta totum jus quod in eadem Ecclesia de Newnham sibi vendicavit sponte in manum nostram resignavit totum nobis relinquens ut pro voluntate et arbitrio nostro inde disponeremus. NOS autem, eo facto, Ecclesiam illam cum omnibus pertinentiis suis dictis Monialibus, considerata paupertate earum, pro intuitu charitatis, concessimus et dedimus in proprios usus perpetuo habendam et possidendam. Statuentes ut predictis Monachis inde annuatim per eadem Moniales duæ Marcæ et dimid. reddantur quas specialiter assignavimus ad eorundem monachorum firmariam. Ut igitur hoc in posterum nulli veniat in dubium, verum ratum permaneat et inconvulsus, id præseni scripto et sigilli nostri appositione protestari digni iudicimus et confirmari his testibus, &c.

No. XI.

N^o XI.*Ordinatio Vicarie de Favertham.*

Thorne Chrc.
col. 2931.

Obvenerunt petitione divina *Canonicis* Archiepiscopus, &c. Ex injunctio-
nis nostre administrationis officio super religiosos viros Abbatem et Conven-
tum Monasterij Sancti Augustini Cant. Ecclesiam parochialem de *Favertham*
nostre diocesis in proprios usus tenentes jura juris exigentiam moneri fecimus
et induci, ut infra certum terminum per nos eis prefatum domino *Roberto de*
Hanham perpetuo ejusdem Ecclesie Vicario et Vicarie sue ad quam cum va-
caverit ejusdem religioni debeat, ut dicitur, secularem clericum instituendum in
ea presentari, sufficientem assignarent de ipsius Ecclesie fructibus, redditibus,
et obventionibus porcionem de qua ipse Vicarius et successores sui in dicta
Ecclesia Vicarii possent congrue sustentari, jura episcopalia solvere, et alia ip-
si Vicarie et Vicariis inibi instituendis incumbencia onera supportare. Qui
quidem religiosi, preteritu nostre monicionis predictae, per literas suas parentes
sigillis eorum signatas porcionem hujusmodi in et de Decimis, Oblacionibus,
Obventionibus, Proventibus et rebus alijs infra scriptis ad dictam Ecclesiam
spectantibus prefato *Roberto* Vicario et ejus successoribus in dicta Ecclesia de
Favertham Vicariis, quatenus in eis existeret, assignarunt: et per partem ip-
sorum in presentia dicti Vicarii judicialiter fuit petitum Porcionem seu Vic-
ariam ipsam per Commissarium nostrum in Decimis, et Oblacionibus, Obven-
cionibus, Proventibus et rebus alijs infra scriptis hujusmodi constitui et per-
petualiter ordinari, ac eidem Vicariis imponi opera infra scripta. Unde i-
dem Commissarius noster quod rationabiliter sic per ipsos factum erat, prout
decernit, approbans, de ipsarum consensu patrum et ipsius presentibus, decrevit
ac ordinavit judicialiter sub hac forma: Quod, videlicet, Vicarius prefatus
Ecclesie de *Favertham* qui nunc est et successores sui in dicta Ecclesia Vicarii
habeant Mansum solum dicto Vicarie Cimiterio dicte Ecclesie contiguum,
cum omnibus pertinentijs ad eundem, Tenendum libere et immune ab omni
redditu et servicio seculari. Item habeant et percipiant, nomine Vicarie pre-
dictae, omnes et omnimodas Oblaciones in dicta Ecclesia de *Favertham*, et in
quibuscunque locis infra fines et limites seu decimaciones dicte Ecclesie situatis
ex devotione divina qualiscunque factas aut faciendas, seu ad eam vel in ea
provenientes et in posterum provenire valentes modo, causa, occasione, vel co-
lore eciam quibuscunque: Nec non et omnes et omnimodas Oblaciones in
prima Missa pro Dominis et Dominabus xij tenentium certa tenementa in
Hameleto de Schelwyth ipsius nostre diocesis existentium, ibidemque deceden-
cium in Capella dicti *Hameletti de Schelwyth* eidem Ecclesie de *Favertham*
annexa,

anexa, et infra decimam Parochie sita, qualiterunque factas et imposte-
 rum faciendas, quorum etiam tenementorum nomina specificè designantur :
 Videlicet, tenementum *Tong-canon* quod domina *Elizabetha* relicta *Radulphi*
Sanzaver militis defuncti nunc tenet, cujus edificia sunt amota. Item, tenementum
Johannis Atesole quod *Margeria* relicta *Johannis de Harefeld* nunc tenet. Item,
 tenementum *Thome le Vador* quod *Cicilia Niele* heres dicti *Thome* nunc tenet.
 Item, tenementum *Lucia Selokekaie* alias *Lile* quod eadem *Lucia* nunc tenet.
 Item, tenementum *Johannis* atq. *Halke* quod *Thomas* filius suus nunc tenet.
 Item, tenementum quondam *Ricardi Childe* quod *Robertus Draylond* nunc tenet
 de adquisicione. Item, tenementum *Walterij de Kingeslond* quod *J de Kingeslond*
 de adquisicione nunc tenet, cujus tenementi edificia sunt amota. Item, tene-
 mentum *Roberti Lord* quod *J. filius* eius et heres nunc tenet. Item, tene-
 mentum *Ricardi de Kingeslond* quod *Bertholomeus de Kingeslond* ipsius heres nunc
 tenet. Item, tenementum *Bertholomei Springet* quod *Rogerus Dyk* nunc tenet.
 Item, tenementum *Willielmi de Scobesole* quod idem *Willelmus* adhuc tenet.
 Item, tenementum *Petri* atq. *Lefe* quod idem *Rogerus Dyk* nunc tenet. Item,
 tenementum *Guernore* atq. *Baillie* quod idem *Rogerus Dyk* nunc tenet. Item,
 habeant et percipiant dicti Vicarii, nomine Vicarie predictæ, omnes decimas
 feni, lane, agnorum, parcellorum, lini, canapi, pomorum, pirorum, cistæ,
 casei, lacticiis, aucarum, columbarum, mercimoniorum, ovorum, et omnium
 molendinorum infra Parochiam dicte ecclesie existencium seu in posterum faci-
 endorum, ac etiam fabarum et aliorum seminum in gardenis sive ortis plan-
 tatis, seu seminariis ibidem crescencium undequaque. Item, habeant et
 percipiant dicti Vicarii, nomine quo supra, a magistro Domus Dei de *Holprenge*
 qui pro tempore fuerit, et *Berlingorum* pro decimis minoribus de claufo et
 ortis dicte Domus Dei de *Holprenge* infra Parochiam ipsius ecclesie de *Fa-*
bertham notorie constitutis provenientibus, juxta quandam Compositionem
 inter quandam Vicarium dicte Ecclesie, et Magistrum dicte Domus Dei ha-
 bitam in hac parte. Substant autem prefati Vicarii onus deserviendi per se
 et duos Presbyteros idoneos prefate Ecclesie in divinis; onus etiam ministra-
 tionis Panis et Vini, duorum cereorum processionalium, luminariorum, et alio-
 rum que ad celebrationem divinorum ibidem fuerint necessaria; Nec non et
 opus invencionis corporum pro dicta Ecclesia stercenda in ostiæ, ac solucio-
 nis decimarum et impositionum aliarum que Anglicane Ecclesie imponi quando-
 cunque, seu per quemcunque contingeret, seu ipsi ecclesie de *Fabertham* in-
 cumbent pro taxatione x lib. suis subeant sumptibus et expensis. Onera ve-
 ro reparacionis et refectionis Cancelli, prefate Ecclesie de *Fabertham* intus
 et exteriori nec non invencionis et reparacionis librorum et voluminorum et
 ornamentorum ejusdem Ecclesie que per ecclesiarum Rectores inveniunt et re-
 parari debent aut solent de jure vel consuetudine, ac etiam straminis pro dicta
 Ecclesia sternenda tempore yemali; nec non et cetera onera ordinaria et extra-
 ordinaria eidem Ecclesie incumbencia prefatis Vicariis superius non ascripta
 dicti religiosi subeant perpetim et agnoscant, &c.

N^o* XIII.*Hollinsheads Chronicle*, p. 1703. col. 2.1552
An. reg. 5.

ABout this time there was at *Feuersham* in *Kent* a Gentleman named *Arden* most cruelly murdered and slaine by the procurement of hys owne wife. The which murder for the horriblenesse thereof, although otherwise it may seeme to be but a private matter and therefore as it were impertinent to thys Hystorie, I have thought good to setre it foorth somewhat at large having the instructions delyvered to me by them that have used some diligence to gather the true understanding of the circumstances.

**Thomas Mosby*
a Taylor of
London late
servant to Sir
Edward North
Chancellor
of the Aug-
mentations la-
ther in Law to
Alice Arden.
M.S.

Thys *Arden* was a manne of a tall and comelye personage, and marchd in maryage with a Gentlewoman yong, tall, and well-favoured of shape and countenance, who chauncing to fall in familiaritie with one * *Mosby* a Tayler by occupation, a blacke swart man, servaunt to the Lorde *North*, it happened thys *Mosby* upon some misliking to fall out with hir, but the being desirous to be in favour with him againe sent him a pair of silver dice by one *Adam Foulse* dwelling at the *Floure de Lice* in *Feuersham*. After which he resorted to hir againe and oftentymes lay in *Arden*'s house, insomuch that within two yeares after he obteyned such favour at hir handes, that he lay with hir, or (as they terme it) kept hir in abusing hir body. And although (as it was said) Maister *Arden* perceyved right wel their mutuall familiaritie to be much greater than theyr honestie, yet because he would not offende hir, and so lose the benefite which he hoped to gaine at some of hir friendes handes in bearing with hir lewdnesse, which he might have lost if he should have fallen out with hir, he was contented to winke at hir filthie disorder, and both permitted and also invited *Mosby* verie often to lodge in his house. And thus it continued a good space before anye practise was begonne by them agaynst Maister *Arden*. Shee at length inflamed in love with *Mosby*, and loathing her husbände, wyshed and after practised the meane howe to hasten hys ende.

**Wm. Black-
bourne*, M. S.

There was a * Painter dwelling in *Feuersham* who had skill of poysons (as was reported) she therefore demaunded of him whether it were true that he had suche skill in that feare or nor, and he denyed not but that he had in deede: Yea, (sayde she) but I woulde haue suche a one made as shoulde haue most vehement and speedie operation to dispatch the eater thereof: that can I doe (quoth hee) and forthwith made hir suche an one, and willed hir to put it into the bottom of a porenger, and then after to poure Mylke upon it, which circumstance she forgetting did cleane contrary, putting in the Mylk first, and afterward the poyson.

Now

Now Master Arden purposing that daye to ride to *Canterburie*, his wife brought him hys breakfast, whiche was wont to be mylke and butter: he having receyved a spooneful or two of the Mylke mislyked the tast and colour thereof, and sayd to his wife Mistris *Alis* what milk haue you given me here? Wherewithall she tilted it ouer with hir hande, sayinge, I wene nothing can please you. Then hee tooke horse and road towards *Canterbury*, and by the way fell into extreem purging upwards and downwards and so escaped for that time.

After this his wife fell in acquaintance with one * *Greene* of *Feuersham*,^{* John Greene} servant to Sir *Anthony Ager*, from which *Greene* maister Arden had wrested a peece of ground on the backside of the Abbey of *Feuersham*, and there had blowes and great threates passed betwixt them about that matter. Therefore sice knowing that *Greene* hated hir husband began to practise with him how to make him away, and concluded that if he could get any that would kill him, he shuld have ten pounds for a reward. This *Greene* having doings for his master Sir *Anthony Ager*, had occasion to goe up to *London* where his maister then lay, and having some charge up with him, desired one * *Bradshaw* a goldsmith of *Feuersham* that was his neighbour, to accompanie him to *Gravesend*, and he wold content him for his pains. This *Bradshaw* being a verie honest man was content and roade with him, & when they came to *Rainham* down they chanced to see three or foure serving men that were coming from *Leedes*, and therewith *Bradshaw* espied comming up the hill from *Rochester* one *black Will* a terrible cruell ruffian with a sword and a buckler, and another with a great staffe on his necke. Then saide *Bradshaw* to *Greene*, we are happie that here commeth some companie from *Leedes*, for here commeth up agaynst us as murdering a knave as any is in *England*, if it were not for them we might chance hardly to escape without losse of our money and lives. Yea, thought *Greene* (as he afterward confessed) such a one is for my purpose, and therefore asked which is he? Yonder is he, quoth *Bradshaw*, the same that hath the sword and buckler: his name is *black Will*. Howe knowe you that, sayde *Greene*? *Bradshaw* answered, I knew him at *Bullongne*, where we both serued, he was a souldier, and I was Sir *Richard Cavendishes* man, and there he committed many robberies and heynous murders on such as traualled betwixt *Bullongne* and *France*. By this time the other company of serving men came to them, and they going all together met with *black Will* and his fellow. The serving men knew *black Will*, and saluting him demaunded of him whither he went, he answered by his blood (for his use was to sweare almost at every word) I know not, nor care not, but set up my staff, and euen as it falleth I goe. If thou (quoth they) wilt go back againe to *Gravesend* we will give thee thy supper: by his blood (sayd he) I care not, I am content, haue with you, and so he returned again with them. Then *black Will* tooke acquaintance of *Bradshaw* saying fellow *Bradshaw*.

^{John Greene}
taylor, M.S.

^{George Bard-}
shawe. M.S.

Which *Brad-*
shaw fetch'd
the said Mur-
derers *Black*
Will & *Loose-*
bag from *Ca-*
lice. M.S.

shaw how dost thou? *Bradshaw* unwilling to renew acquaintance, or to have ought to doe with so shamelesse a ruffian, said Why; do ye know me? Yea, that I do (quoth he) did not we serve in *Bellaguard* together? But ye must pardon me (quoth *Bradshaw*) for I have forgotten you. Then *Greene* talked with *black Will* and said when ye have supped come to my hostesse house at such a signe, and I will give you the *Seck and Sugar*. By his bloud (said he) I thank you, I will come and take it, I warrant you. According to his promise he came, and there they made good chere. Then *black Will* and *Greene* went and talked apart from *Bradshaw*, and there concluded together that if he would kill maister *Arden*, he should have ten pound for his labour, then he answered, by hys wounds that I wil, if I may knowe him. Marie to morrow in Poules I will shew him thee, sayd *Greene*. Then they leste their talke, and *Greene* bade hym goe home to his hostes house.

Then *Greene* wrote a letter to mistres *Arden* & among other things put in these words, 'we have gotte a man for our purpose, we may thanke my brother *Bradshaw*.' Now *Bradshaw*, not knowing any thing of this, toke the letter of him, and in the morning departed home agayne, and delivered the letter to Mistresse *Arden*, and *Greene* and *black Will* went up to London at the tide.

At the time appoynted *Greene* shewed *black Will* maister *Arden* walking in Poules. Then sayde *black Will*, what is hee that goeth after him? marie, sayd *Greene*, one of his men. By hys bloud, said *black Will*, I will hit them both. Nay, said *Greene*, do not so, for he is of counsell with us in this matter. By his bloud, sayd he, I care not for that, I will kill them both. Nay, sayde *Greene*, in any wise do not so. Then *black Will* thought to have killed Maister *Arden* in Poules Church-yard, but there were so many Gentlemen that accompanied him to dinner that he missed of his purpose. *Greene* shewed all this talke to maister *Arden*'s man, whose name was *Michael*, which ever after stood in doubt of *black Will* least he should kill him. The cause that this *Michael* conspired with the rest against his maister was, for that it was determined that he should marrie a kinswoman of *Morbies*. After this maister *Arden* lay at a certaine personage which he had in London, and therefore his man *Michael* & *Greene* agreed that *black Will* should come in the night to the Personage, where he should fynde the dores left open that he might come in and murder maister *Arden*. This *Michael* having his maister to bed, left open the doors according to the appointment. His maister then being in bed asked him if he had shut fast the dores, and he said yea: but yet afterwards, fearing least *black Will* would kill him as well as his maister, after hee was in bed himselfe hee rose agayne and shut the dores betwixt them fast, so that *black Will* coming thither, and finding the dores shut, departed being disappoynted at that time. The next day *black Will* came to *Greene* in a greave chafe swearing and flaring, because he was so defceyved, and

and with many terrible othes threatened to kill maister Arden's man first, wherefoever he met him. No, said *Greene*, do not so, I will first know the cause of shutting the dores. Then *Greene* met and talked with *Arden's* man, and asked of hym, why he did not leave open the doors according to his promise. Marie, said *Michael*, I will shew you the cause. My maister yesternight did that he neuer did before, for after I was abedde he rose up and shut the dores, and in the morning rated me for leaving them unshut. And herewith *Greene* and *black Will* were pacified. *Arden* being ready to go homewards, his maid came to *Greene* and said, this night wil my maister goe downe, whereupon it was agreed that *black Will* should kylt him on *Raynam* downe. When maister *Arden* came to *Rochester* his man stil fearing that *black Will* would kil him with his maister, pricked his horse of purpose and made him to halt, to the ende he mighte protract the time and tarric behinde, bys maister asked him why his horse halted, he sayd, I know not. Wel, quoth his maister, when ye come at the Smith here before (betwene *Rochester* and the hill foote over againste *Chesam*) remove his shoe and seatch him, and then come after me. So maister *Arden* rode on, & ere he came at the place where *black Will* lay in waite for him, there overtooke him diuers Gentlemen of his acquaintance who kept him Company, so that *black Will* mist here also of his purpose. After that maister *Arden* was come home, he sent (as he usually did) his man to *Shepey* to Sir *Thomas Cheney*, then * Lord Warden of the Cinque Ports, about certain busines, and at his coming away hee had a letter deliuered sent by Sir *Thomas Cheney* to his maister. When hee came home his mistres toke the letter and kept it, willing hir man to tell his maister that he had a letter delivered him by Sir *Thomas Cheney* and that he had lost it: adding that he thought it best that his maister shuld goe the next morning to Sir *Thomas* bycause he knew not the matter: he said he would, and therefore he willed his man to be stirring betimes. In this

meane

* He was likewise Constable of *Queeneborough* Castle, and Knight of the most Noble Order of the *Garter* & died 1539.

He was buried in a little Chancel or Chapel of *St. Mary's* Church in the Isle of *Shepey*, with this Inscription.

Die iaret. Dni. Thomas Cheney Inprimus Dominus

Barteris Miles, Guardianus Cinque Portuum, ac

Thesaurarius Hospitij Henrici viij ac Edwardi vij

Regum, Regineque Marie ac Elizabethæ, ac eorum

Secretis Consiliarius, qui obiit mensis

Decembrijs Anno Dni m^occccelix^o ac Regni Regine

primi.

meane while *blacke Will* and one *George Shakebag* his companyon were kept in a store-house of *Sir Anthony Agers* at *Preston*, by *Greene* appoyntment, and thither came mistresse *Arden* to see him, bringing and sending him meate and drinke many times. He therefore lurking there and watching some opportunitie for his purpose, was willed in any wise to be up early in the morning to lie in waite for maister *Arden* in a certaine brome-close betwixte *Feuersham* and the *Fery* (which close he must needes passe) and there to do his feate. Now *blacke Will* sturred in the morning betimes, but hee mist the way and varied in a wrong place. Maister *Arden* and his man comming on their way erely in the morning towards * *Shornelau* where *Sir Thomas Cheyny* lay, as they were almost come to the brome-close, his man alwayes fearing that *black Will* would kill him with hys mayster, seined that he had lost his purse. Why, said his maister, thou foolish knave, couldst thou not looke to thy purse but lose it? What was in it? three pound, said he, Why then goe thy wayes backe agayne lyke a knave, said his Maister, and seeke it, for bee- ing so earely as it is, there is no man stirring, and therefore thou maist be sure to find it, and then come and ouertake me at the *Fery*. But neverthelesse by reason that *black Will* lost his way, maister *Arden* escaped yet once agayne. At that time *black Will* yet thought he should have bin sure to have met him homewardes, but whether that some of the Lord Wardensmen accompanied him backe to *Feuersham*, or that being in doubt for that it was late, to goe through the broomye-close, and therefore tooke another way, *black Will* was disappoint- ed then also. But now *St. Valentines* faire being at hand the conspirators thought to dispatch their diuelish intention at that tyme. *Mosby* minded to picke some quarrell to maister *Arden* at the faire to fight with him, for he sayde he could not find in his hart to murder a gentleman in that sort as his wife wished, although she had made a solemne promise to him, and hee againe to hir to be in all poynts as man and wife together, and thereupon they both received the Sacrament one Sondag at *London* openly in a Church there. But this devise to fight with hym would not serve, for maister *Arden* both then and at other times had bin gretly provoked by *Mosby* to fight with him, but hee would not. Nowe *Mosby* had a sister that dwelt in a tenement of maister *Ardens* neere to his house in *Feuersham*; and on the Faire even *black Will* was sente for to come thither, and *Greene* bringing him thither, met there with mistres *Arden*, accompanied with *Michael* hir man and one of hir maides. There were also *Mosby* and *George Shakebag* and there they de- vised to have him killed in manner as afterwards he was, but yet *Mosby*, at the first, woulde not agree to that cowardly murdering of him, but in a fury

Along

* *Shurland* or *Shirlende* in the Parish of *Esteburche*, *Sir Thomas Cheyny*, rebuilt the Seat here.



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flong away and went up the *Abbey streete* toward the *Flower de lice* the house
 of the aforementioned *Adam Fowles* where he did often host: But before he
 came thither now at this time a messenger overtook him that was sente from
 mistres *Arden*, desiring him of all loves to come backe again to help to ac-
 complish the matter he knewe of. Heereupon he returned to hir again, and
 at his comming back she fell down upon hir knees to him, and besought him
 to goe through with the matter, as if he loved hir he would be contented to
 do: sith, as she had divers times told him, he needed not to doubte, for there
 was not any that would care for his death, nor make any great inquirie for
 them that should dispatch him. Thus she being earnest with him, at length
 he was contented to agree unto that horrible denise, and thereupon they
 conveyd *black Will* into Maister *Ardens* house putting him into a closet at the
 end of his Parlour. Before this, they had sent out of the house all the ser-
 vants, those excepted which were privie to the devised murder. Then went
Mosbie to the door and there stood in a nightegowne of silke girded about
 him, and this was betwixt fixe and seven of the clocke at nighte. Maister
Arden having bene at a neighbors house of his named *Drimskin*, and having
 cleered certaine reconings betwixt them came home, and finding *Mosbie* stand-
 ing at the dore, asked him if it were supper time. I thinke not, quoth
Mosby, it is not yet ready. Then lette us goe and play a game at the ta-
 bles in the meane season, said maister *Arden*, and so they went streight into
 the Parlor. And as they came by thorough the Hall, his wife was walking
 there, and master *Arden* said, how nowe mistres *Ale*? but shee made small
 aunswer to him. In the meane time one chained the wicket dore of the en-
 trie. When they came into the Parlor, *Mosby* sate downe on the bench, ha-
 ving his face towards the place where *blacke Will* stode. Then *Michaell*
 maister *Ardens* man stode at his maisters backe holding a candell in his hande
 to shaddowe *blacke Wil* that *Arden* might by no meanes perceive hym com-
 ming forth. In their play *Mosby* said thus (whiche seemed to be the watch
 word for *blacke Wills* comming forth) now may I take you, Sir, if I will.
 Take me, quoth maister *Arden*, whych way? With that *blacke Will* stept
 forth, and cast a towell aboute his necke, so to stoppe his breath and strangle
 him. Then *Mosby* having at hys girdle a pressing iron of 14 pound weight,
 stroke him on the head with the same, so that he fel downe and gaue a great
 grone, in so much that they thought hee had bin killed. Then they bare him
 away to ley him in the counting house, and as they were about to ley him
 down, the pangs of death comming on him, he gaue a greate grone and
 stretched himself, and then *black Wil* gave him a great gasp in the face, and
 so killed him out of hand, laid him along, tooke the money out of his purse,
 and the rings from hys fingers, and then comming out of the counting house
 said, now this feate is done give me my money, so mistres *Arden* gave him
 ten pound. And he commyng to *Grene* had a horse of him, and so rode his

Feb. 15th
 being Sunday
 M. S.

ways. After that *black Will* was gone mistress *Arden* came into the counting house, and with a knife gave hym seven or eight pricks into the brest. Then they made cleane the Parlor, tooke a clout and wiped where it was bloudy, and strewed agayn the rushes that were shuffled with struggling, and cast the clout with which they wiped the blood, and the knife that was bloudy wherewith she had wounded hir husband into a tubbe by the welles side, wher afterward both the same cloute and knife were founde. Thus thys wicked woman with hir complices most shamefully murdered hir owne husband who most entierly loued hir all his life time. Then she sente for two *Londoners* to supper, the one named *Prune*, & the other *Cole* that were Grocers, which before the murder was committed were bidden to supper. When they came, she said, I marvell where maister *Arden* is: wel, we wil not tarie for him, come ye and sitte downe, for he will not be long. Then *Mosbye's* sister was sente for, she came and sate downe, and so they were merrie.

When *black Will* had holpen to lay him in the dark house, he returned forthwith to *Cisley Pouder's* house and there received for his doing the sum of 8*l.* in money, which was there afore appointed for his reward. M.S.

After supper, mistress *Arden* caused hir daughter to play on the virginals, they danced, and she with them, and so seemed to protracte time as it were, til maister *Arden* should come, and she said, I marvel where he is so long, wel, hee will come anone I am sure, I pray you in the meane while let us play a game at the tables. But the *Londoners* said they must goe to their hostes house, or else they shuld be shut out at dores, and so taking their leave departed. When they were gone, the servants that were not privie to the murther were sent abroad into the Towne, some to seeke their maister, and some of other errands, all saving * *Michael* and a * maid, *Mosbye's* silter, and one of mistresse *Arden's* own daughters. Then they tooke the dead body and caryed it out to lay it in a † fiede next to the Churche-yarde, and joining to his garden wall, through the which he went to the Churche. In the meane time it began to snowe, and when they came to the garden-gate they remembered that they had forgotten the key, and one went in for it, and finding it, at length brought it, opened the gate and caried the corps into the same field, as it were ten paces from the garden gate, and laid him downe on his backe streight in his night gowne, with his slippers on, and betwene one of his slippers and his foote a long rush or two remained. When they had thus laid him down, they returned the same way they came through the garden into the house. They beeyng returned thus backe againe into the house, the dores were opened, and the servauntes returned home that had bin sent abroad, and being now very late she sente forthe hir folkes againe to make enquirie for him in divers places, namely among the best in the towne where he was wont to be, who made answere that they could tel nothing of him. Then she began to make an outcry, and said, never woman had such neighbors as I have, and herewith wepte, insomuch that hir neighbors came in and found hir making great lamentation, pretending to marvell what was become of hir husbande: wherupon the Mayor and others came to make search for him. The faire

* *Michael* *Saunderson*.

* *Elizabeth* *Stafford*, M.S.

† Called the *Ambry Croft* on the backside of *Arden's* garden M.S.

faire was wont to bee kepte partly in the Towne, partly in the Abbey, but *Arden* for his owne private lucre and covetous gaine had this present yere procured it to be wholly kepte within the Abbey ground which he had purchased, and so reaping al the gaynes to himselfe, and bereaving the Towne of that portion which was wont to come to the inhabitants got many a bitter curse. The Maior going about the faire in this search, at length came to the ground where *Arden* lay, and as it happened, *Prune* the grosser getting sight of him, first said, stay, for methinke I see one lye heere, and so they looking and beholding the body found that it was maister *Arden* lying there thoroughly dead; and viewing diligently the maner of his body and hurtes, founde the rushes sticking in his slippers, and marking further espyed certaine footsteppes by reason of the snowe, betwixt the place wher he lay, and the garden dore. Then the Maior commanded every man to stay, and herewith appointed some to goe about, and to come in at the inner side of the house thorough the garden as the way lay to the place where maister *Ardens* dead body did lye, who al the way as they came perceyved footings still before them in the snowe, and so it appeared plainly that he was brought along that way from the house thorough the garden, and so into the field where he lay. Then the Maior and his company that were with him went into the house, and knowing hir evil demeanor in times past, examined hir of the matter, but she defyed them and said, I would you should know I am no such woman. Then they examined hir servants, and in the examination by reason of a peece of his heare and blood founde neere to the house in the way by the which they caried him forth, and likewise by the knife with which she had thrust him into the brest, and the clout wherewith they wipt the blood away whiche they found in the tubbe into which the same were throwen, they al confessed the matter, and hir self beholding hir husbands blood, said, Oh the blood of GOD help, for this blood have I shed. Then were they al attached & committed to prison. And the Maior with others presently went to the *Flower de lice* where they found *Mosby* in bed; and as they came towards him they espyed his hose and purse stayned with some of maister *Ardens* blood; and when he asked what they meant by their coming in such sort, they said see, here ye may understande wheretore, by these tokens, shewing him the blood on his hose and purse. Then he confessed the deede, and so he and al the other that had conspired the murder, were apprehended and layd in prison, excepte *Greene*, *black Will*, and the *Painter*, which *Painter* and *George Shakebag* that was also fledde before, were never heard of. Shortly were the Sessions kept at *Feuersham* where all the prisoners were arraigned and condemned. And thereupon being examined whether they had any other complices, mistres *Arden* accused *Bradshaw* upon occasion of the letter sent by *Greene* from *Gravesend* (as before ye have heard) which words hadde none other meaning, but only by *Bradshaws* describing

of *black Wills* qualities, *Greene* judged him a meete instrument for the execution of their pretended murther: whereunto notwithstanding (as *Greene* confessed at his death certaine yeares after) this *Bradshaw* was never made privie, howbeit he was uppon this accusation of mistres *Arden* immediately sent for to the Sessions and indited, and declaration made against him as a procurer of *black Will* to kill maister *Arden*, which proceeded wholly by misunderstanding of the wordes conteyned in the letter which he brought from *Greene*. Then hee desired to talke with the persons condemned, and his request was granted: hee therefore demanded of them if they knew him, or ever had any conversation with him, and they all said, no. Then the letter being shewed and redde, he declared the very trueth of the matter, and upon what occasion he told *Greene* of *blacke Will*, neuertheless hee was condemned and suffered. These condemned persons were diversly executed in sundry places; for *Michaell* maister *Arden*'s man was hanged in chaynes at *Feuersham*, and one of the maides was brent there, pitifully bewailing hir case, and cried out on hir mistres that had brought hir to this ende for the whiche she would neuer forgive hir. *Mosby* and his sister were hanged in *Smithsfelde* at *London*. Mistres *Arden* was burned at *Caunterbury* the 14 of *March*: *Greene* came agayne certayne yeares after, was apprehended, condemned, and hanged in cheynes in the hygh way betwixt *Ospring* and *Boughton* agaynst *Feuersham*: *black Will* was brent on a scaffold at *Flishinge* in *Zeland*: *Adam Foule* that dwelt at the *Floure de lice* in *Feuersham* was brought into trouble about this matter, and caried up to *London* with his legges bound under the horse belly, and committed to prison in the *Marshalsea*, for that *Mosby* was heard to say, had it not bin for *Adam Foule* I hadd not come to this trouble; meaning that the bringing of the silver dice for a token to him from mistres *Arden*, as ye have heard, occasioned him to renue familiaritie with hir agayne: But when the matter was throughly ripped up, and that *Mosby* had clered him protesting that he was neuer of knowledge in any behalfe to the murther, the man's innocencie preserved him. This one thing seemeth very strange and notable touching maister *Arden*, that in the place where he was layd being dead, all the proportion of his body might be seene two yeares after and more, so playne as could be; for the *grasse did not growe where his body had touched, but betweene his legges, betweene hys armes, and about the holowness

* *Dr. Richard Hall* or *Tbr. Baily* tells the like story of *Bp. Fisher*'s grave in *Barkin Church* yard; that for seven years after his burial there grew neither leas nor grasse upon it; which is far from a Miracle in a *London Church-yard*. But its very probable that the grasse was kept from growing where *Mr. Arden*'s body lay by art: as was done at *Colchester*, in keeping the ground bare where the bodies of those brave gentlemen *Sir Charles Lucas* and *Sir George Lisle* fell when they were shot in the *Castle-green*, for the sake of getting money by shewing people this lying wonder. Thus, we are told, the Popish Priests in *K. Henry VIII* time poured Sops-ashes on *Mr. Petits* grave in the *Church Yard*, to prove him an Heretick, affirming that *GOD* would not suffer grasse to grow on an Heretic's grave. *Strypes Memori*: Vol I. p. 203.

ness of his necke, and round about his body : and where his legges, armes, head, or any part of his body had touched no grasse growed at all of all that time ; so that many strangers came in that meane time, beside the Townesmen to see the print of his body there on the ground in that field, which fiede he hadde (as some have reported) cruelly taken from a woman that had bin a widow to one Cooke, and after married to one *Richarde Read* a mariner, to the great hindrance of hir and hir husband the sayd *Read*, for they had long enjoyed it by a leasse whiche they had of it for many yeares not then expired : neuerthelesse he got it from them, for the which the saide *Reade's* wife not only exclaymed against him, in sheading many a salte teare, but also cursed him most bitterly euen to his face, wishing many a vengeance to light upon him, and that all the worlde might wonder on him : which was thought then to come to pass, when he was thus murdered, and lay in that fiede from midnight till the morning, and so all that day, being the fayre day, till night, all the whyche daye there were many hundreds of people came wondering aboute hym. And thus far touching this horrible and haynous murther of Maister *Arden*.

N^o. XIV.

Extracts of Wills relating to the Charitable benefactions given to the Church and Parish of Faversham.

Thomas Stransham of Faversham October 6. 1585.

AND further I will the sayde *Michael* or his assignes shall distribute to the poor people of *Faversham* the first half years farme to be received next after my decease of the said landes now in the occupation of the sayde—— *Evnde* widdowe in *Luddenham*, *Buckland* and *Morestone* being sixteene pound by the yeare, havinge respect to the poore most charged with children to be most liberally delt with. And after the said first yeare expired, I do charge all the said lands and tenements last expresse'd in *Luddenham*, *Buckland*, and *Morestone* and every parcel thereof with a rent-charge of three poundes by the yeare to be delt and distributed in wood, cole, or money by the said *Michael* his heires or assignes once every yeare for ever to the poore of *Faversham* : And for defaulte of not distributinge and dealinge of the said mony, cole or wood to the somme or value of 3lib. by the Yeare by the space of fourteen weekes next after the yeare ended : Then I will it may be lawfull to the Major of the towne of *Faversham* for the tyme beinge or to the

the chamberlaines of the said towne, or anie such as the Major there for the tyme beinge shall appoint, to enter in and upon the sayde tenementes and landes and pastures or Mesuages, or any parte thereof to distraine aswell for the sayde three pounds as for twentie six shillings and eight pence to be forfeited in the name of a payne by the sayde *Michael* his heires or assigns, owners or farmers of the said landes and tenements. And the distresse there so taken to leade, dryve away and impounde untill the said three pound and twenty six shillings and eight pence in the name of a paine be to him or them that shall take the distresse fully answered and payde And he or they that took the distresse to retaine thirteen shillings and four pence for his labour and paines, and to distribute the other three pounds thirteene shillings and four pence to the poore. And I give to *Humphry Kybbest* gentleman three shillings and four pence to register this parte in the Towne booke the better to have continuance accordinglie to this my will.

Thomas Menfeild Major of *Faversham* July 26. 1614.

Item, I give and bequeath unto the Major, Juratts and Commonalty of *Faversham* afore said for the time beinge twentye markes of lawful English money to be bestowed in the buyinge of a whyte bell salte of silver the same to remaine in the custody of the Mayor of the said Towne of *Faversham* successively for the better furnishinge of hys table, upon which salte shall be ingraven the Towne Armes, and under these Armes these letters or charraacters viz. *ex dono T. M.* — *Item*, I give to the Vicar of *Faversham* for the time beinge tenn pounds. — All my bookes which *Mr. Crosse* shall thinke fit for the Library begunne by *Mr. Rawley* (excepte such Englishe bookes as my wife pleaseth to use) I give to the Major, Jurates and Commonalty of *Faversham* afore said for the increasing of the said Library. — *Item*, I give and bequeath to the Major, Jurates and Commonaltye of the Town of *Faversham* for the time beinge one thousand poundes to be paid unto them within tenn years next after my decease by my said Executor Provided nevertheless and my will is that yf my said Executor shall within eight years next after my decease with the advise of the said Major and Jurates, and for and in the name of the said Major and Jurates and Commonalty purchase a convenient place within the Town and Liberty of *Faversham* for the building of six convenient dwelling houses, and shall thereupon build six convenient dwelling houses of bricke all under one roöfe, and shall make them fit for six poore people to dwell therein, and shall likewise within the said time of eight yeares next after my decease purchase for and in the name of the said Major, Juratts and Commonalty for the time beinge so much land as shall be yearly worthe thirty poundes at a reasonable rent, that then my Will

as to the said Mayor, Juratts and Commonaltie for touchinge and concerninge the saide some of one thousand pounds shall be utterlye voyde. *Item*, I will and my meaninge is that the saide six dwellinge houses, and the rent of the said lands soe to be purchased aforesaid, shall be employed in manner and forme following, and to such uses as hereafter are expressed, *viz.* First I will that *Dorothie* my said Wife shall have the nominating of sixe poore widdowes of the Towne and Libertye of *Faversham* to have there dwellinges in the said sixe houses duringe ther widdowhods, except upon due prooffe of there or any of there misdemeanour they or any of them shall be thought unworthie of the place, the same to be heard and determined and soe displaced from tyme to tyme by the said Major and Juratts for the tyme beinge or the greater parte of them. And after the removing or displacing of any one or more of them, that then the said *Dorothie* my said Wife shall within one Month next after such displacing or removinge nominate others in the room or place of her or them soe displaced eyther upon prooffe of there mysdemeanor, or by intermarriage with any man. And after the death of *Dorothy* my wife I leave the choice of the saide sixe widdowes, and the placing of them from tyme to tyme whollye to the said Mayor and Juratts for the time beinge or the greater parte of them. And I further will to eyther of the saide sixe widdowes soe to be placed as aforesaide in the saide sixe houses fower pounds by the yeere to be paide unto either of them quarterlie by even portions out of the profits of the said lands soe to be purchased as aforesaid. *Item*, I further will that the Mayor, Juratts and Commonaltie of the said Towne of *Faversham* for the tyme beinge shall yeerlie one the sixt daye of *October* in there *Guildhall* elect and choose one Juratt and one Commoner of the said Towne to be governours of the said howses and lands for that yeare followinge, which saide governours shall receive and take the issues and profits of the saide landes and the same imploye to the uses aforesaide. And at the yeares end shall pass and give up there accounte to the new governours to be cholen as aforesaid within six dayes after the newe election. And I further will that twentie shillings of the issues and profits of the said lands shall yearly be spent and bestowed upon a dinner at the passinge of the said accompt. And the residue of the said thirtie pounds *per Annum* I will shall be for the space of the first ten yeres kept in banck for a stocke yf any suites or controversies or any extraordinary use may happen, the same to remayne from time to time in the governours hands, and to be yeerlie delivered over upon the passinge of the accompt to the newe governor to be cholen as aforesaid. And after the first tenn Years expired, I will that the overplus of the profits of the said lands shall be yeerlie bestowed and equally distributed to the said sixe widdowes in coales or in apparalinge of them at the descretion of the governours for the time being. *Item*, my will is that my said Executor shall within three moneths next after my decease enter into a bond of two thousand Marks to the

the said Major, Juratts and Commonalty for the time beinge either to paye the said summe of one thousand poundse according to the true intent and meaneinge of this my Will, or else to performe the proviloe in this my Will concerning the purchasing and buildinge of the said howses and landes accordinge to the true intent and meaninge thereof. And yf my said Executor shall refuse to enter into bond as aforesaid, then my will is that my said Executor shall paye or cause to be paid unto the said Maior, Juratts and Commonaltye for the tyme beinge the said summe of 1000 poundes within two yeares next after my decease. And yf my said Executor shall refuse to purchase the said lands, and build the said houses as aforesaid, and shall paye unto the said Major, Juratts and Commonaltye the said summe of 1000 pounds, then my Will is that the said Major, Juratts, and Commonaltie for the time being shall bestowe & employe the said summe of 1000 poundes to such purposes and uses as before in this my Will is limited and expressed within one yere next after they shall receive the same. And my wyll is that my said Executor shall upon the purchase of the said lands sue out a Licence in Mortmaine, yf neede be, at his owne costs and charge. Item, I further will that my said Executor shall paye to sixe poore widdowes which shall be nominated to the saide six places, eyther by my selfe in a Codycell to this my Will annexed, or by my wyfe if I faile to nominate them, nine pounds quarterlie, to each of them 30 s. at every Quarter, viz. at the Feasts of St. Michael the archangel, the Nativitie of our Lord GOD, the annunciation of the blessed Virgin Marye and the Nativitie of St. John Baptist. The first payment thereof to begynne at the second quarter daye that shall next happen after my decease. And thys quarterlie payment to continue untill such tyme as my said Executor shall finish the said houses and purchase as aforesaid of the said 30 lib. per annum, and then to end. Item, my will is, that my said Executor shall within three months next after my decease enter into a bond of 300 pounds to the said Major, Juratts and Commonaltie of the Towne of *Faversham* for the time beinge for the paying and performinge of the quarterly payment of the said summe of nine poundes to sixe poore widdowes according to the true intent and meaneinge of this my Will.

Catharine Lashford of Davington near Faversham January 13. 1615.

Item, to be paid unto the Major, Jurates & Commonaltye of *Faversham* fystie poundes to be employed by them in use, and they to keep the stocke whole still for the yearly puttinge forth of one apprentice of the some of the poore of the same Towne for ever with the consent of my executors and the survivor of them. And I desire them not to misuse this my good meaning. And my mynd and will is that my Executors shall not take above eight

eight Poundes yearly for one hundred poundes etc, and so proportionable for any some that they shall let forth by this my Will.

William Spillere of Faversham March 9. 1670.

I give and bequeath unto the Mayor, Juratts and Commonalty of the Towne and Liberty of *Faversham* and their successors for ever those my Messuages or Tenements with gardens, backside and appurtenances to them belonging scituate, lying and beinge in *Boughton* streete in the Parish of *Boughton* under the *Bleane* in the County of *Kent*, one whereof is now in the tenure or occupation of *Samuel Rigden* and the other in the tenure or occupation of *Christopher Title* and *Widowe Rightinge* or one of them, the yearly profits and rents thereof to be bestowed by them towards the putting out of poore children of the Towne and Parishes of *Faversham* apprentices, or for the relief of the poor.

John Trouss of Faversham April 25. 1673.

I doe give and bequeath unto the poore people of the Towne of *Faversham* aforesaid the summe of five poundes of lawful money of *England* to be distributed among them at the discretion of my Executors hereafter named within ten dayes after my decease. — Alsoe, I will and bequeathe unto my sonne *Marke Trouss* all that my Messuage or tenement with the Mault-house, close or backside with all appurtenances scituate, lying and being within the Towne and Libertie of *Faversham* in a certaine street there called *Court street* West and now in the tenure or occupation of *Francis Baker* to have and to hold — Yelding and paying for ever yearly out of the same forty shillings *per annum* of lawful English money unto *Dr Giles Burton* the present Vicar of the Towne of *Faversham* for so long time as he shall continue Vicar there, he preaching a Sermon for the same every Fryday before *Easter* commonly called *Good Fryday* in the forenoone in the Parishes Church of *Faversham*, the first payment to begin on the first *Good-Fryday* after my decease. And when he shall ever die or cease to be Vicar there, then I do give the said summe of forty shillings *per annum* as aforesaid to the succeeding Vicar or Vicars for ever, provided alwayes that he be a conformable orthodox divine according to the Church of *England* as it is now established and shall preach a Sermon for the same every *Fryday* in the forenoone on the day aforesaid, otherwise the said forty shillings *per annum* to be void and not paid during that time and noe longer.

Mark

Mark Trowts of Faversham January 3^o 1679.

Item, I give, devise and bequeath unto my deare and loving wife *Elizabeth Trowts* and her heirs and assignes all and every my Messuages, Lands, Tenements and Hereditaments whatsoever situate, lying and being in the several Parishes of *Faversham* aforesaid and *Herne*. — Provided alwayes nevertheless, and upon this condition that my said wife *Elizabeth Trowts* her heirs and assignes shall yearly & every yeare for ever, on every *St. Marke's* day, pay unto the Minister of *Faversham* for the time being the summe of 40s. of lawful money of *England* immediately after that the said Minister hath read divine Service and preached a Sermon on the said Feast-day of *St. Mark*. And I doe hereby will and require the said Minister for the time being to read divine Service and preach a Sermon on every *St. Marke's* day for ever in the Parish of *Faversham* aforesaid. And alsoe upon this further condition that the the said *Elizabeth Trowts* her heirs and assignes shall yearly and every yeare for ever, with the advice of the then Minister, pay and distribute unto and amongst the poor of *Faversham* aforesaid on every *St. Marke's* day for ever the summe of 40s of lawful money of *England*. And if default be made in payment of the said several summes of forty shilling a yeare after divine service reade and Sermon preached as aforesaid, That then it shall and may be lawful to and for the said Minister and his successors and their assignes into, and upon my Messuage, Lands, Tenements and Hereditaments situate, lying and being in *Herne* aforesaid, or upon any part or parcel thereof to enter and distraine, and the distress or distresses there found and taken from thence to leade, drive, beare and carry away, and the same to detain, impound, withhold and keepe untill such time as the said severall summes of 40s. a Yeare be to the said Minister and his successors and poore people fully satisfied, contented and paid with all costs and damages in that case had and sustained.

Thomas Napleton Esq; February 2. 1721.

Item, I give and devise to the Mayor, Juratts and Commonalty of the Towne of *Faversham* in the County of *Kent* and their successors for ever, all my Lands and Tenements in *Faversham* aforesaid and *Hearne-hill* in the said County of *Kent*, in trust that they found an Hospitall to be built out of the rents and profits thereof upon my Lands at *Tanner's-green* in *Faversham* aforesaid for six poore old men of the said Towne of *Faversham* to be placed in the said Hospital as soon as the same can be built out of the rents and profits thereof by the said Mayor, Juratts and Commonalty, and soe for six poore men of the said Town of *Faversham* for ever afterwards to be placed in by the said Mayor, Juratts and Commonalty and each of such poore old men to have five pounds *per annum* in money, and every two yeares a new Coat out of the rents and

and profits of the said lands and tenements, and the residue or surplus of the rents and profits thereof shall be yearly applied to and for the use and benefit of the said poor men, as the said Mayor, Jurats & Commonalty shall think fit.

Nº XV.

Anno Domini 1245 facta fuit quedam Compositio sive Gracia per Abbatem Robertum fratribus Hospitalis de Wospringe.

Omnibus presentes literas inspectis Robertus Dei gracia &c. noverit universitas vestra quod Nos divine caritatis intuitu concedimus Fratribus Hospitalis de Wospringe sepulturam Fratrum habitum ipsorum gestantium ibidem, et infirmorum tantummodò quos in dicto Hospitali in fata decedere contigerit. Ita tamen quod omne emolumentum tam in Oblacionibus quam in Testamentis, seu Confessionibus, seu quibuscunque modis alijs quod ex eorum obitu provenierit, libere et absque diminutione aliqua Ecclesie nostrae de Faversham resignetur. Si qua vero fuerit Familia in dicto Hospitali in habitu seculari, omnia jura spiritualia a Vicario de Faversham in ecclesia de Faversham recipiet, et ecclesiam memoratam in precipuis anni Festivitatibus frequentabunt. Sacerdotes qui pro tempore ministrabunt in Hospitali memorato nullam audient confessionem nisi tantum Fratrum et pauperum ibidem agrotantium, et eisdem personis Viaticum et Extremam Unctionem et omnia divina impendent, et in eo casu omnia emolumenta exinde proveniencia Vicario de Faversham sine retentione aliqua persolvent. Item, nullum Parochianum Ecclesie de Faversham solemnibus diebus, maxime in Natali Domini, in Purificatione Beate Marie, et in Pascha, Assumptione Beate Marie et in Dedicatione Ecclesie, nec ceteris diebus ad Divina recipient. Et si aliquis Parochianus de Faversham Oblaciones aliquas in dicto Hospitali fecerit, Ecclesie matriçi sine diminutione reddentur. Item, nullum Annale, nec Tricennale de Parochianis de Faversham aliquo tempore recipient. Et ad majorem omnium premissorum securitatem, Frater Oeconomus una cum sacerdotibus ibidem ministrantibus et commorantibus Sacramentum Fidelitatis prestabunt Vicario de Faversham qui pro tempore fuerit in Ecclesia eadem, quod Ecclesiam Matricem in Faversham in supradictis et omnibus alijs pro suis viribus indempnem conservabunt. Pro hac autem sepultura quam de prefatis personis dicto Hospitali concessimus dabunt nobis singulis annis dicti Fratres xij liberi redditus in Pascha in Domo nostra de Faversham, et j cereum dua um librarum Ecclesie nostre de Faversham die Assumptionis beate Marie, &c.

K 2

Nº XVI.

Chren. W.
Thorn. col.
1893, 1894

Nº XVI.

Inter recorda
Turris. Car.
39 Hen. III.
m. 5.

REX ——— Archiepiscopis &c. Sciatis NOS pro salute anime nostre et animarum antecessorum et heredum Nostrorum concessisse, et hac carta Nostra confirmasse Priorisse Ecclesie Beate Marie Magdalene de Davington, et monialibus ibidem DEO servantibus, et in perpetuum servitutis omnes donationes subscriptas. viz. totam terram illam cum Molendino superstante et cum alijs pertinentijs suis in Monketon quam habent de dono Marbei filij Hamonis arte Frith; et totam illam terram cum pertinentijs in tenuta de Ospringe quam habent de dono Gervasij de Besseyle; et totam illam terram cum pertinentijs in eadem tenuta quam habent de dono Roberti de Sylegay et Emme uxoris ejus; et duas acras terre et dimidium, et decem denariar, et duas gallinas annui redditus cum pertinentijs in eadem tenuta de dono Hamonis et Stephani heredum Willielmi de Ecclesha; et unum Mesuagium cum pertinentijs in West-brok in eadem tenuta de dono Walteri de Poue, et 2 solidatas et 7 den. redditus cum pertinentijs apud Westbrok in eadem tenuta de dono Stephani de Giringes; et 9 solidat. et 2 denariar. et 1 obolar. et 9 gallinas et 70 ova annui redditus cum pertinentijs in eadem tenuta de dono Guncelini filij Richardi; et duas solidat. et 1 gallinam annui redditus cum pertinentijs in eadem tenuta de dono Lucie de Horneclay; et 1 solidat. et 6 denariar. et 5 gallinas annui redditus cum pertinentijs in eadem tenuta de dono Ernulphi filij Hyrony; et 3 solidat. et 4 denariar. et 3 gallinas annui redditus cum pertinentijs in eadem tenuta de dono Hangeri Tayleser; et 3 denariar. annui redditus cum pertinentijs in eadem tenuta de dono Willielmi Cesi; et totam illam terram cum pertinentijs in eadem tenuta quam habent de dono Roberti le Wied; et 4 solidos annui redditus cum pertinentijs in Winchelessey de dono Willielmi filij Wulstene et dimid. Marcatam annui redditus cum pertinentijs in Saudwyk de dono Martini filij Willielmi; et 2 solidat. redditus cum pertinentijs in eadem villa de dono Thome de Erchestas. et 12 solidat. et duas Aneas annui redditus cum pertinentijs in Insula de Grove de dono Radulphi de Wydegate; et 2 solidat. et 6 denariar. redditus cum pertinentijs in Rohmenthale de dono Hamonis Pekelyu et duas solidat. redditus cum pertinentijs in Dya de dono Osmundi filij Edwardi de Tunstall. Concessimus etiam pro Nobis et Heredibus Nostris eisdem Priorisse et Monialibus quod ipsa et successores sue in quibuscunque locis terras habuerint in perpetuum quiescant sine de Sectis Comitatum et Hundredorum Nostrorum de visu Franci Plegij, et laudayorum, de sumo et auxilio Vicecomitum et omnium aliorum Ballivo et Ministrorum Nostrorum. Quare Volumus et firmiter precipimus pro

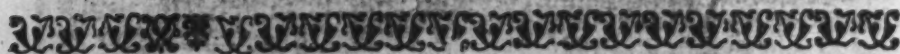
pro Nobis et Hæredibus Nostis quod prædictæ Priorissæ et Moniales imperpetuum habeant et teneant omnes terras, redditus et tenementa prædicta cum omnibus libertatibus et liberis consuetudinibus ad ipsam pertinentibus, in liberam et perpetuam Elemosinam sicut Cartæ prædictorum donatorum quas inde habent rationabiliter testantur. Et quod ipsæ et successores suæ in quibuscunque locis terras habuerint imperpetuum quietæ sint de Sectis Comitatum et Hundredorum Nostorum, de visu Franci-plegij et Lawadayorum, de turno et auxilio Vicecomitum et omnium aliorum Ballivorum et Ministrorum Nostorum sicut prædictum est. Hijs Testibus Johanne de Plessetis Com. Warr'. Radulpho filio Nicholai, Galfrido de Lezgnan, Willielmo de Valenc. Johanne Mansell præposito Beverlacense, Willielmo Grey, Waukelm de Ardern, Imberto Peregys, Radulpho de Baher, Barbo. de Bigoth et alijs. Dato per manum Noltram apud Westmonaster. 22 die Aprilis.



pro Nobis et Hactenus Nobis quod pateris Prioris et Monialis imp-

Directions to the BINDER for placing the Curtis.

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NEW STATE OF THE MONASTERY



ABBATIA FAVERSHAMIENSIS.

CHAP. I.

Of the Founders, &c. of this Abby.



THE Abby of *Faversham* was founded and first endowed by King *Stephen* and *Maud* or *Molde* his Queen, in the 11th, 12th and 13th Years of his Reign for the Salvation of his own Soul, the Soul of Queen *Maud* his Wife, and of *Eustachius* his Son, and of the Souls of his other Children, and of his Predecessors Kings of England. Thus *Robert of Gloucester* tells us, that 'The Abbey of *Faversham* was founded in the Yere of oure Lord m.cxl. ix. and that in the Yere of our Lorde

A. D. 1147,
1148, 1149.
Charta Regia
Coll. No. 1.

Grmilo

m.cliv, deyed Kyng *Stephene*, and was buried att *Faversham* in *Kent*, vij myle fro *Canterbury*, in Mynstre of Frenshe Monkes that *Molde* Kyng *Stephene's* queene had founded newe in the worship of the Croys. -- That this Abby was thus founded by the Queen as well as by King *Stephen* is evident from the King's Charter, where it's asserted that the Estate given in exchange for the Mannor of *Faversham* settled on this Abby, was *de hereditate Regina*, of the Queen's Inheritance. Accordingly we are told, That the Queen whilst this Abby was building frequently went to the Abby of *St. Austin*, just without the Walls of the City of *Canterbury*, where she kept her Court, that she might be near at hand to visit the Works, and give her Orders about them, and hasten their finishing; and that thither she used to call the Monks of the Neighbouring Priory of *Christ-Church* to celebrate Divine Service to her, Silence having been impos'd

Sim. Dunelm.
Hille. continus
per *Joannem*
priorem *Ha-*
gustaldensem
col. 180.

Gero. Dursbern.
chron. col.
on 1366.

Annales, &c.

on the Monks of *St. Austin*. *Nicholas Trivet* accordingly ascribes the foundation and first endowment of this Monastery wholly to the Queen. 'Sepultus est [Stephanus] in Ecclesia Monachorum de Faversham quorum Monasterium uxor ejusdem Stephani Regina Matildis fundaverat, & prædiis magnis plurimisque dotavit.'

Godfrey of Boudogne, a relation of the King's, having sent him a piece of the Holy Cross, as the relique was called, it was resolved to place it in this new Abby, which is therefore said to have been founded new in the worship or honour of the Cross, and was accordingly commended unto the Patronage of Our Saviour, and commonly known by the name of the Monastery or Abby of *St. Saviour's of Faversham*.

Vol. vii. p. 119,
cod. impress.
p. 144, M.S.

Faversham lies on the North-side of *Kent*, a little out of the Road from *London* to *Canterbury*, where the Town seems to have been built for the sake of a small Creek, up which the Water flows from the main Sea; so that small coasting Vessels and Corn-Hoys come up to the Town. Our Antiquary *Leland* in his *Itinerary* thus describes it: 'Faversham is a Market Town franchised with a Sanctuary, and hath a great Abbey of blake Monkes of the foundation of *K. Stephen*. The Towne is enclosed yn one Paroche, but that ys very large. Ther cummeth a Creke to the Towne, that bereth Vessels of xx Tunnes; and a myle fro' thens North-est is a great Key called *Thorn* to discharge bigg Vessells. The Creke is fedde with a bakke Water that cummeth fro' *Ospringe* a thorough fare a myle and more of.' It was anciently called *Fayres-feld*; but when it came, I suppose, to be built on, and pretty well inhabited, the name *feld* was changed into *ham*, and it went by its present name *Fayresham*. *Ham*, signifies a House, from whence the termination of so many English Places in *Ham*. The word was likewise used to signify a Religious House or Monastery. On both these accounts might this Place have the name of *Fayresham* or *Feyresham*, as much as to say, the Fair or Beautiful House or Town: Since here was now a little Town of Houses, as well as there was afterwards built here an Abby. In the writings of those times is this Town stiled the King's little Town, and the * *Royal Vill* of *Feyresham*, because the Lordship or Mannor of this Place belonged to the King. King *William* the first granted the Mannor of *Fayresham* to one of his *Normans*. But on the foundation of this Abby, *K. Stephen* exchanged an Estate called † *Lillechire*, belonging to Queen *Maud* with ‡ *William de Ipres*, who then held and enjoy'd this Mannor, in order to the setting it on the Abby as part of its endowment. For thus the King's Charter runs: — Sciatis me — dedisse manerium meum de *Fayresham* ad fundandam Abbatiam unam ibidem de ordine *Cluniacensium*, &c. On part therefore

Chronicon
Saxonicum,
q. *Feyerfeld*,
Fair-field.

Regis oppidulo.

* *Villa Regia*, a title given to those Country Villages where the Kings of England had a Royal Seat or Palace, and held their Mannor in their own demaine. Bp. *Kennis's* Glossary. V. *Villa Regia*.
† Sciatis etiam quod dedimus ego & *Matildis* Regina mea *Willelmo de Ipra* in elcambium pro eodem Manerio de *Fayresham* *Lillechire* cum pertinenciis suis de hereditate Regine, &c.

‡ He was the base Son of *Philip* Viscount de *Ipre*, and Lieutenant to *K. Stephen* in the Wars against *Maud* the Emperess, for which Service the King created him Earl of *Kent*.

of the demesnes of this Manner, viz. in Meadows adjoining to the Creek aforementioned was this Abby built. A situation, one would think, but ill chosen, it lying low and damp, and subject to Fogs, and the Water moorish and brackish; and yet by the account hereafter given of the succession of the Abbats of this House, it appears that many of them lived to be very aged.

By the little that now remains of the building of this Abby, which is only two gate-houses and a little Oratory or Chapel, one would guess it to be but of a mean and clumsy structure. At the outer gate was the Porter's Lodge, and the Almshouse or Aumbry wherein poor and impotent people were relieved by the charity of the Abby, or rather of those good people who made the Religious of this House their Trustees to dispose of their Alms. The Oratory or Chapel belonging to this Aumbry, whither the poor people here relieved used to resort to perform their devotions, is yet standing in the little meadow and converted into a stable. The Porter's lodge is yet a dwelling House.

Mr. Southouse tells us, that "in the Sacristie stood the Abby Church, but that it is so totally demolished that there is not so much as a stone or under pinning left to inform posterity whereabouts it stood." This has tempted me to think that really there was no other Church within the precincts of the Abby besides the Chapel above-mentioned, whither the Convent used to resort for their private Devotions, and that for their more solemn Religious Services they made use of the Church of our Lady of Charity, the parish Church, which stands just by the precincts of the Abby. Robert Fale, some time of the Town of Faversham, of whom was purchased Poryng's Marsh and the 35 acres of Land in Emel field, by his last Will bequeaths his body to be buried in the Monastery of Faversham in the Chapel of Pietie-roode there: Which seems to intimate as if this Chapel was the only place in the Monastery dedicated to the use of Religious Worship. Here, very probably, were likewise buried the bodies of K. Stephen and Maud his Queen the Founders of this Abby, and of Prince Eustace their son. But of this I pretend not to be certain. In memory of the Queen, whom the Monks call the good Queen because she was so great a benefactress to them, some of them have made the following Epitaph, which Mr. Weever says he found in a nameless M. S.

Anno milleno C. quinquagenoque primo,
Quo sua non minuit, sed sibi nostra tulit,
Mathildis felix conjux Stephani quoque Regis
Occidit, insignis moribus & titulis:
Cultrix vera Dei, cultrix & pauperiei,
Hic subnixæ Deo quo frueretur eo.
Femina si qua Posos conscendere queque meretur,
Angelicis manibus diva hec Regina tenetur.

Our Annalist John Stow tells us, that, at the dissolution of the Abby, the King's body, for the gain of the lead wherein it was coffin'd, was cast into the river: meaning, I suppose, by the river the brackish Creek, into which a

The. Lem M. S.

Monasticon
Faversham.

Familiar Memo-
rials. p. 278.

Speed's Chro-
nicle, Book ix.
ch. 5.

Spring or Nail-bourne from *Ospringe* falls after it has run about two miles, at *Faversham*, where running by the precincts of the Abby it passes into the Sea. If this be true, I suppose the like impious affront was offered to the Ashes of the Queen and Prince for the same reason. This is not the only instance of the ill effects of Avarice at this time, which tempted some men to go beyond their Commission, or rather to act without any, to satisfy a greedy humour. For thus in a petition to King *Edward VI.*'s Commissioners, several years after, I find a complaint made, That the Hospital of *St. Bartholomew* near *Dover*, and the Church of the same, were taken down by *John Boule* of *Dover* without Commission, and that the same *John Boule* had then in his hands the Church-yard of *St. John's Church* in *Dover*, with the stones of that and two other Churches, viz. *St. Martin's* and *St. Nicholas*, which were then demolished. But this is the only instance that I have met with, if even this may be depended on, of the graves of the Dead being plundered at that time.

Somer's MSS.
in archiv. Ec-
clesie Christi
Cantu.

Next was the *Firmory* or building where those of the Convent were laid who were sick. It was punishable for any to eat in this place who was not solemnly design'd for it.

Monasticon
Faversham.

The *Refectory* or Hall, called also the *Fraytoure*, where the Monks used to dine and sup: Thus is one of these Halls described in *Pierce the Ploughman's Creed*.

*An Halle for an hygh Kyng an Houfhold to bolden,
With brode Bordes abouten ybenched well clew,
With wyndowes of Glaas wrought as a Chirebe.*

Monasticon
Faversham.

Mr. *Southouse* tells us that in his time this building remained intire, and that on the North door was this inscription in old English Characters, *Ihesus Christ have mercy on us*: but that Sir *George Sands* quite demolished it some time before the Year 1676.

On the East-part of this *Refectory*, stood the Abbat's Lodge, as should seem by its convenient situation for the supervising that place. In Mr. *Southouse's* time an ancient chamber or two of this building were yet remaining, whose roofs were cieled with oaken wainscot after the manner of some Chancels.

On the West-side of this *Refectory* stood a building of stone which opened with two doors into the *Refectory*, and with another into the Close Northwards, which Mr. *Southouse* guessed to be the *Interlocutory* or *Parlour*, whither the Monks used to retire after meals.

The Kitchen, which is now totally rased, stood, Mr. *Southouse* says, contiguous to the Well, and in it there was a Mantle-piece of timber 30 feet in length. The foundation of it was of stone, which was dug up in the Year 1652 to help pave the Broad-street in the Town commonly called *Court-street*; and as the labourers were digging, an arched Vault under ground was discovered, which served as a drain or sewer to convey the water or sullage from the Kitchen.

There was likewise a room called the *Calefactory*, where the Monks used to warm themselves. To this purpose *Robert Fale* aforementioned devised by

his

His † Will dated 21 *Aug.* VIII. eight load of wood a year for the use of the Monks in this place.

Besides these buildings, there was the Bake-house, Malt-house, Brew-house, and Cellar; the tatter'd Skeletons of some of which, Mr. *Southouse* says, were in *Monastie Faverham* being in his time.

The Stables belonging to the Abby stood in the place now called the Abby-Glofe, at some distance from the other Offices. Among these was one called the *Palfrey-stable*, which was for the pads and saddle horses of the Abbat. This stable Mr. *Southouse* says, stood on the ground where Sir *George Somers* built the Farm-house that now is.

There was also a Room for a Library in which *Leland* tells us were these fol- *Collecta. Tom. iii. p. 6.*
lowing Manuscripts.

Rabani [Mauri] super Mattheum.

Euchyridion Xysti.

Prefectinus super libros Sententiarum.

Giraldi Cambrensis Topographia. [Hibernie]

Judius Solinus. [Polyhistor seu de mirabilibus mundi.]

Chronicon Gulielmi Meldunensis.

*Epistola Othonis Monachi de inventione Corporis S. Milburgæ. Mæ-
cula quæ autore Deo.*

For this Abby thus built the King and Queen determined to provide Monks of the Benedictine Order of *Cluni* in France, for which reason they are stiled by some of our Chroniclers *French Monks*. This Order was then in very great reputation for the strictness of its rules and observances, and the sanctity of its Monks, so that a considerable number of Monasteries resolved to embrace them; some of which thought it sufficient to receive the Customs without submitting themselves to *Cluni*, or being obliged to pay obedience to the Abbat of that Place, as chief of the Order. *Henry de Elois* the King's Brother and Bishop of *Winchester* was a great admirer and patron of the Monks of this Order, and therefore, very probably, advised the King and Queen that the Monks of this new-founded Abby should be of that Religious Order.

The Monks of *Cluni*, tho' they lived under the Rule of *St. Benedict* or *Bennet*, and wore a black habit, yet followed a very different discipline in ceremonies and in their way of behaviour, from what had been observed by the black Monks commonly called *Benedictines*, and therefore by way of distinction were named *Cluniacs* from *Cluni* on the *Grosne* in France, about 3 Leagues S. W. from *Mas-*
con,

† First, I will that the Abbatt and Convent of *Faverham* have my barn and curtilage, and the gardens on the East-side thereof. — And also under this condition that the said Abbatt and Convent be bound yn a convenient bonde unto the Vicar of *Faverham* for the time being to provide yerly eight loads of log wood for the *Calisfactory* to warm the Convent of the said Monastery after that matters be done there, for ever. The Vicar to have the oversight thereof that the said Wood be provided yerly and couched in the Monastery by the last day of *October* in a House next unto the *Calisfactory*. If the wood be not there by that time the Abbat &c. to forfeit 10 s. whereof 4 s. to the Vicar, 4 s. to the poor, and the Vicar to be paid yearly for his oversight and care 8 d. *Ulti. Testa. Rob. Fale de Faverham.*

7th v. p. 189,
8cc.

con, where the Abby which is chief of this Order was built. The Author of the *History of the Religious Orders* gives us the following account of their discipline and behaviour.

‘ They every day said two solemn Masses at which every religious of one of the Choirs offer’d two Hosties, altho’ no more than *five* of them communicated on Sundaies, and only *three* on the Mornings of the Week-days ; the others eat before dinner, and by way of eulogie unconsecrated Hosts, or Hosts which had been only blessed : but at solemn Masses of the dead, and on the three Rogation Days, both the Choirs offered the Hosties. On solemn Feasts the Deacon communicated of the Hostie of him that celebrated, and the Subdeacon of the others : but on the three days preceeding the Feast of *Ester* the Communion was given to all the Religious. If any one would celebrate Mass on Holy Saturday, before the solemn Masse was said, he made use of no light because the new fire was not yet blessed.’ The Preparations which they used in making the bread which was to serve for what they called the Sacrifice of the Altar, was this. ‘ In the first place they chose or pick’d the wheat grain by grain, a sign they had not much to do, and washed it very carefully. Then putting it into a bag appointed for that use alone, a trusty servant carried it to the Mill, washed the Mill-stones, and covered them above and below with Curtains ; and having put on himself an † Albe, he covered his Face with a Veil leaving nothing but his Eyes to be seen. The like precaution was used about the Meal. It was not suffered to be sifted till the sieve had been well wash’d, and the Guardian of the Church, if he was either Priest or Deacon, perform’d the rest with the assistance of two other Religious in the same Orders, and a Lay-brother expressly nominated for that purpose. These four Religious, when Mattins were ended, washed their hands and faces. The three first put on them † Albes, one of them washed the Meal with water that was very clear and neat, and the other two baked the Hosties in the Iron Mold.’

Six in the
morning.

Nine at night.

‘ As to their Canonical exercises, silence was so strictly observed among them both by day and night that they would rather have died than break it before the Hour of *Prime*. During the Hours of Silence they made use of signs instead of Words. After the 13th of *November* the Elder ones continued in the Quire after Mattins, and the Juniors went to the Chapter House to learn to sing. They repeated the Psalms when they were at work or about any business. A Proclamation of faults was in use among them. After ‡ *Compline* they received no Guests, nor were any of the Religious permitted to eat. After the 13th of *September* they made but one Meal, except on the Festivals of twelve Lessons, and on the Octaves of *Christmas* and *Epiphany* when they had two meals. The remainders of the bread and wine that was served in the Refectory were

‘ distri-

† Albes were white linnen garments made close at the hands like a Shirt, or like the garment wore by waggoners in some places over their cloths called by them Surplices.

‡ *Compline* signifies properly that Even-song which completed the whole Service of the Day, and begun at nine of the Clock at Night.

distributed to poor pilgrims. Besides this the Monks at *Cluny* fed eighteen poor people every day, and in *Lent* distributed their Charity with so holy a Profusion, that in one year at the beginning of *Lent* they are said to have had 7000 poor folks to whom they distributed salt Provisions, and other such like alms. Young people were there educated with the same care, and had the same education given them that the children of Princes could have in the Palaces of their Fathers; they served as Choristers and wore the Monastic habit.

This exact discipline was administered by the *Abbat*, who had under him a *grand Prior*, *Deans*, a *Cloister-prior*, *Chantors*, *Masters* for the children, a *Præcentor*, a *Press keeper* who kept in a press in the Cloisters the Books that were for the use of the Church, a * *Chamberlain* who had the care of the Vestuary or Wardrobe, a *Treasurer* who kept the treasure of the Church, a *Master* of the guests, an *Almoner*, and an *Overseer of the Infirmary*.

The ancient habit of the Religious of this Order when they work'd and were out of the Quire was a black gown and scapulary as is represented in the figure here engraven. In the Quire they wore a great Coule; but when they went abroad they were not distinguished from secular Priests but by a strait scapulary which for the most part they took care to conceal. At home they wore a *Camail* with their scapulary.

Of this Order *K. Stephen* and his Queen appointed the Monks of this their new-founded Abby to be. But because the Abby of *Cluni* was out of the King's dominions, he would not have this Abby of his to be in the nature of a Cell, and in subjection to that; and therefore procured Letters of Absolution from *Peter* then Abbat of *Cluni* of those Monks which were placed in this House, of all subjection and obedience to Him. These Monks were chosen by the King and Queen from the Abby of *Bermondsey* which was a Cell of the Priory of *St. Mary's* of Charity, a Monastery in dependence on the Abby of *Cluny*, and who therefore had sworn subjection and obedience to the Abbat of *Cluni*, and the Prior of *St. Mary's*. Since then the King would have this his Abby of *Faversham* wholly independent on that of *Cluni*, it was necessary that these Monks should be absolved from the promise they had made of subjection and obedience to the Abbat and Church of *Cluni*.

When therefore *Clarenbald* the first Abbat received Benediction of Archbishop *Theobald*, (which for the greater Solemnity was performed in the presence of the Queen) in his Metropolitane Church of *Canterbury*, there were first read publicly the aforesaid Letters of Absolution of the Abbat of *Cluni* and of B — prior of *St. Marie's* of Charity, by which they absolved or released the aforesaid *Clarenbald*, and the Monks which came with him from *Bermondsey*, from all obedience or subjection which they before promised or owed to the Abbat or Church of *Cluni* or to the Church of Charity, that they might serve GOD freely at *Faversham*, so that neither the Abbat of *Cluni*, nor the Prior of Charity should presume to claim any power over the Ab-

Monast. Angli.

Somner. Anti.
of Canterbury
p. 124, edit.
1703.

by

* He likewise received the rents of the convent's Estate.

Speed Chr6.
fol. 1059, b.

by of *Faversham*. From hence Mr. *Sommer* concluded that Mr. *Cambden* was mistaken in saying that K. *Stephen* founded this *Abby* for the Monks of *Clugny*. But this is what the King says himself in his Charter of foundation, that he had founded this *Abby*. at *Faversham* of the Order of *Cluniacs*. Accordingly it was so reputed at its dissolution: The Monks of this *Abby* being stiled *Black Monks*, *Cluniacs*, to distinguish them from the *Black Monks*, *Benedictines*. *Le-land* thus writes them in his *Collectanea* Tom. I. p. 89. *Faversham* *Abbat*. *Benedict*.

Monast. Angli.
Te. i. p. 689.

Of these Monks there were twelve besides Him, who had the chief care and government of the House and was stiled *Abbat*. This Number of thirteen in the *Abbat* and 12 Monks was made choice of in imitation of † *Christ* *Jesus* and his 12 *Apostles*. The stile of † *Abbat* was higher than that of *Prior*, and supposed to carry with it greater Wealth, or a richer endowment than a *Priory* commonly had. Tho' I find this title was not so fix'd to the Head of this House as that he was never stiled *Prior*, as will be seen by and by.

Histo. p. 186,
ed. 1640.
P. 368.

That our *Abbat* might not pretend to be exempted from the Jurisdiction of the *Archbishop* and *Archdeacon* of *Canterbury*, in which Diocese his *Abby* was, it was ordered that he should be blessed by the *Archbishop*, and installed by the *Archdeacon* or his *Official*. The ceremony of this benediction may be seen in the Roman pontifical, and used to be performed to our *Abbats* at the High Altar at *Christ-Church* in *Canterbury*, where the *Abbats* made their professions of Canonical subjection to the *Archbishop*. Accordingly the *Archbishops* both claimed and exercised a right of visiting this *Abbey*, tho' its insinuated by *Mat. Paris* that they had no right so to do, and that the Monks submitted to the *Archbishops* Visitation out of fear of His Power, and want of courage to oppose it: but in another place he owns that the *Archbishop* was kindly received both by the Monks of *Faversham* and those of *Rochester*, and the *Canons* of *St. Paul* in that City, on account of His Moderation. But in this, he says, the *Archbishop* acted subtilly, that so he might get admittance and possession of Visiting them. For it was, it seems, pretended that neither the *Archbishop* of *Canterbury*, nor any other *Ordinary* had any power to visit this *Abby*, or any other of this Order of *Cluni*, but that they were subject to the *Provincial* or *General Chapter* only; and that the *Abbat* of *Faversham* was one of those *Prelates* which of right ought to be present at the *provincial Chapter*. But this plea was overuled in the Case of this *Abbat*. Since in the King's Writ for restoring the *Temporalties* to *John*, the last of the *Abbats* of this *Abby*, the *Archbishop* of *Canterbury* is expressly affirm'd to be the *Ordinary* of this place.

Reyner de
Apost. Bene-
dict.

As the *Abbats* of this House were blessed by the *Archbishop*, so they were installed by the *Archdeacon* of *Canterbury*, or his *Official*. Thus it is entered in the *Archdeacon's* book, commonly called his *black book*: *Archidiaconus Cant' installabit Abbatem*

‡ In the *Priory* of *St. Edburge* at *Burcestra* in *Oxfordshire* was the *Prior* and only eleven brethren, to answer the number of our Saviour and his eleven disciples.

† — census habet *Abbatibus*; solo nomine caret, & *Prior* dicitur, ob id quod *Archiepiscopus* *Abbatis* loco est. *Erasmi* Colloq. peregrinatio religionis ergo.

Abbatem de Faversham per se vel Officiale suum, & habebit palefridum suum, & stabit ibidem per duas noctes & unum diem, ad expensas Abbatis, ut in esculentis & potulentis pro x. equitibus si voluerit. The Archdeacon of Canterbury shall install the Abbat of Faversham by himself or his Official, and shall have his Palfry or Pad, and shall stay at the Abby two nights and a day if he pleases, where he shall be provided with meat and drink for ten horsemen at the Abbat's expence.

As this Abby was of Royal Foundation, and the Abbats held the Estate belonging to it in chief and *per Baroniam*, we find the Abbats were at first called to Parliament. Mr. Selden has shewn that they were called to XII several Parliaments in the times of Edward I. and Edward II. and, not improbable, in the other reigns that intervened betwixt the time of this Abby's foundation and the time of Edward I. But that learned Antiquarian observes that about the end of Edward II. was the beginning of the special care of omitting out of the summons such as of this kind were not in truth to have place and voice in Parliament, that is such Spiritual persons, as being Regulars, or beneath that rank, held not in chief. And thereupon also even some of them that held in chief, and *per Baroniam* from ancient time, were excluded either by discharge or like omission. Of this, it seems, the Abbat of Faversham was one instance, who was never called to Parliament after the 18th of Edward II. or A. D. 1325.

Title of Honor, part. II, chap. 1.

But tho' our Abbat sat not in Parliament, he had a place in Convocation, where he is named next to the Abbat of St. Austin's near Canterbury: and, as Synodalia, appears by their Wills. He was commonly called by the inhabitants of Faversham, my lord Abbat. Thus John Willard of Faversham by his Will dated Decem. 15, 1525, Wills that in the Abbey be said for his soul, among the Monkes a trentall of Masses, and every Priest of them to have 8 d. and my lord Abbot for his diligence to se this done within two dayes after his decease buryinge daye 20 d.

MS. CCC.

From this Abby, as of His foundation, the King by his Prerogative challenged one Corrody for his *Vadelett* or *Valett*; which was a summ of money or allowance of meat and drink due to the King from an Abby or other House of Religion whereof he is the Founder toward the reasonable sustenance of such an one of his servants, being put to his Pension, as He thought good to bestow it on.

Skinner Lexicon etymologicum. Comel's Law-Interpreter. See, first part of the Institutes, fol. 97, 98.

Upon the same account, on the death of every Abbat, the King by his prerogative had not only the custody of the Temporalties belonging to the Abby during the vacancy, but he was to have the Abbat's Ring, the Cup which He used to drink in, His Palfry or Pad, and his Kennel of Hounds, for which a writ was used to be issued out to the King's Eschaetor to seize the same.

Coll. H. No. II.

The King as Founder had likewise a right to appoint a successor to the deceased Abbat. For this purpose He had the Abbat's Ring, which with the Pastoral Staff, if he had † any or was a Mitred Abbat was delivered by Him

Seldeni ad Radmerum & Notz, &c. p. 144.

C

to

† Si Abbas non sit de mitra, parantur tantum paramenta sacerdotalia: & ultra illa, pluriale album: — Annulus cum gemma benedicendus, & Electo tradendus. — Pontificale Romanum, de benedictione Abbatum.

to the person whom he nominated to succeed him. This Right of Investiture claimed and put in ure by our Princes was very much controverted by the Religious, and K. Henry I. is said to have given it up. But we see among the Charters of King John a Grant to the Earl of Pembroke of the Advowson or Patronage of the Abby of Neutlega which was in the Earl's Fee, by which that Prince gives and grants, and by this his Charter confirmed to him and his heirs *donationem baculi pastoralis Abbacie de Neutlega*. A plain intimation that this donation was invested in the King, who could not otherwise have granted it to another. By the 12th Constitution of the Council of Clarendon held 1164, in the reign of K. Hen. II. it was provided, that on the Vacancy of an Abby or Priory *de dominio Regis* the choice of a successor ought to be made in the King's Chapel, *assensu domini Regis, & consilio personarum Regni quas ad hoc faciendum vocaverit*; and that there the Elect should do homage and fidelity to the Lord King as to his liege Lord, of his life and limbs and earthly honour, before he was consecrated or had the Archbishop's benediction. But long after this K. Hen. VII. in his Writ to restore the Temporalities to Abbat Cusloke affirms this Abby to have been of the Foundation of His illustrious progenitors Kings of England, and of his Patronage. The first of these Abbats was,

I. Clarembald, who was Prior of the Monastery of St. Saviour at Bermundsey in Southwark, a Monastery founded by Alwin Child a Citizen of London A. D. 1082, for Monks of the Order of Cluni. From hence with the leave of the Abbat of Cluni, he was chosen by K. Stephen and his Queen to be Abbat of this their new Abby at Faversham. He received the Benediction from Archbishop Theobald 3 Idus Novembris 1147, at the High Altar of Christ-Church or the Church of the Holy Trinity, as it was then called, having first made his profession of Canonical subjection to the Archbishop and his successors. And because he was taken from a Cluniac Cell, where he had promised obedience and subjection to the Abbat and Church of Cluni, and to the Prior and Church of Charity, therefore, as was hinted before, were first of all read before all who were present, Letters of the Abbat of Cluni, &c. in which they released Clarembald from all the Monastical subjection which he had promised to them. At the benediction of this first Abbat was present Queen Maud Herself and four Bishops, viz. Simon of Worcester, Robert of Bath, Robert of Exeter, and Hilary of Chichester: by whom, very probably, the Abbat was accompanied, after the benediction was over, to his Church at Faversham. During this Abbat's time seem to have died † both the Royal Founders of the Abby, and Prince Eustace their son, who were all buried here.

II. Guy-

† Anno 1152, obiit Matildis uxor regis Stephani at Hedingham, or Hedingham Castle in Essex.

Anno 1153, obiit Eustachius filius regis.

Anno 1154, obiit Rex Stephanus. Cronicon Johannis Abbatis S. Petri de Burgo.

After in his thrid yere Steuen fülle seke gan lie,

And in that grete languour endid be his life,

Ninetene yere the honour he kept in werre, and strife.

At Faversham he lis, at a heven in Kent,

In an abbey of pris he founded with lond & rent.

II. *Guericus*, alias *Snoricus* or *Wernicus*. He was likewise Prior of *St. Saviour's* *Ibid. col. 1145*
at *Bermandsey* and elected or nominated by the King to this Abby A. D. 1178.
But if there was no one betwixt *Clarembald* and him, *Clarembald* must needs be
very old when he died. Since being a Prior before he was nominated to this
Abby, we can't well suppose him less than forty or fifty when he was made Ab-
bat of *Faversham*, to which if we add 31 the Number of Years of his being Ab-
bat, he must be above seventy or eighty when he died. However this be,
Guericus came to *Canterbury* as his predecessor had done, and there at the
High Altar of *St. Trinity* or *Christ-Church* made his profession of obedience to
Archbishop *Richard*, and received the benediction from him. During this Ab-
bat's time Pope *Urban* gave a Commission to him, the Abbats of *Battel* and
of *St. Austin's* to take off the suspension from the Prior and Convent of *Christ-* A. D. 1185
Church, Canterbury, which Archbishop *Baldwin* had inflicted.

III. *Algarus*. He received the benediction from Archbishop *Baldwin*, to
whom he made his profession of canonical obedience A. D. 1188. He ap- A. D. 1188.
pears as a witness to a Charter granted to the Hospital of *St. Jacob* near *Can-* Nich. Battley
terbury in Archbp. *Hubert's* time, and to a Charter granted to *Christ-Church Can-* MS.
terbury, with *Gilbert Bp. of Rochester*, and *Roger Abbat of St. Austin's* about the
Year 1200. In this Abbat's time there happened a great suit in the King's
bench about the neighbouring Church of *Luddenham*, between the said Ab-
bat, and *William de Insula* heir to *Sir William de Insula* by *Mabilia* the daugh-
ter of *William de Luddenham*, which *William* had given the Church or Parso-
nage of *Luddenham* to this Abby. But, as it should seem, the cause was gi-
ven against the Abbat, the Parsonage of *Luddenham* continuing unappropriated
to this day.

IV. *Nicholas*. When he received the benediction does not appear. During A. D. 1202
his time, viz. 1235, *Isabel* Sister to *K. Henry III.* being married to the Emperor
Frederic came to this Abby in her way to *Canterbury*, where she visited *Becket's*
shrine, and from thence went to *Sandwich* to take shipping.

V. *Peter I.* To whom He made his Profession does not appear. Mr. *Som-*
ner has placed his name next to *Algarus's*.

VI. *Peter II* of *Rodmersham*. His Profession stands next to *Peter I's* in the Re. *Manus. Faver-*
gister and was made by him to Archbishop *Boniface* 14 Kal. Jan. 1244. It A. D. 1244.
seems as if during this Abbat's time Archbishop *Boniface* visited this Abby
twice, viz. in the Years 1250 and 1253, when probably he visited his Diocese.
Mat. Paris, on this occasion, severely reflects on the Archbishop as a man of
so tyrannical a temper, as perfectly to overaw the pusillanimous Monks, and
bend them to a submission to his arbitrary will. In this Abbat's time hap- A. D. 1255
ped likewise the following accident which is thus related by the Monkish Hi-
storian *Mat. Paris* aforesaid. *Guido* brother of *K. Hen. III.* came home from
the Holy Land, and being necessitous and on foot, came to the Abby of *Fa-*
versham for relief and entertainment, where he was charitably and civilly re-
ceived and generously welcomed. Being on foot he requested of the Abbat
that, in charity to him, and in honour and respect to the King his brother,
he

he would kindly accommodate himself and his companions with some of his horses and servants so far as *London*; making great protestations that as soon as he came thither he would send them back with abundance of thanks. To this request of his the Abbat yielded, and granted to him what he desired. But when the said *Guido* came to *London* not being afraid to be reckoned ungrateful, he neither thanked the Abbat, nor returned the horses, but only sent back the servants, having abused them with reproaches not fit to be repeated. And so, saith the Historian, the shameless guest deserved to be compared to a snake in one's bosome, and a mouse in one's purse.

A. D. 1254.

VII. *John I.* He made his profession to Archbp. *Boniface* A. D. 1254, and received from him the benediction.

A. D. 1271.

VIII. *Peter III de Hardesto.* In the Vacancy of the Archiepiscopal See by the death of *Boniface* 1270, he made his profession of obedience to the Sacrist of the Priory of *Christ-Church, Canterbury*, 4 Non. *Martij* A. D. 1271.

Ex archiepis
Lamb.

IX. *Oswald de Estry.* In the Certificate of *Robert Kilwarby* Archbishop of *Canterbury*, or rather his Petition to *K. Edward I.* to grant this *Oswald* the administration of the Temporalties and Possessions of this Abby, he is said to be provided by him to the Abby and Monks, and to have the Royal assent, at his instance, in the room of *John de Romenhale* whose election by the Monks he had cassated. This certificate or petition is dated at *Lambeth* 8 Idus Novem.

A. D. 1275.

Thorne chroni-
con. col. 1959.

A. D. 1275. The very same year *Oswald* or *Oswald* made his profession of Canonical subjection to the Archbishop. During this Abbat's time was a Composition made betwixt him and the Abbat of *St. Augustines*, whereby it was agreed that the Abbat of *St. Austin's* and his servants might at Autumn have a way from a field belonging to the Abby of *Faversham* thro' the gate of the Abby which is to the North of the said field, to carry out their Tithes, until the said Abbat should provide them another way: and that when such a way was provided, the said Abbat of *St. Austin's* should not claim any right or property of a way through that Gate to and from the said field. Very probably this *Oswald* was the Abbat of *Faversham*, who was present, with others, at the interment of Archbishop *John Peckham* in *Christ Church, Canterbury*, Decem. 19, A. D. 1292.

MSS. Nich.
Bately.

A. D. 1295.

X. *Geoffrey.* In 1301. Sir *R—de Burges* is said to have imprisoned *Geoffrey* Abbat of *Faversham*, for which he was cited to appear at the Archbishop's Court 3 Kal. Feb. the same Year, and on his not appearing, was excommunicated Kal. Mart. following.

A. D. 1305.

XI. *Clement.* He made his profession of canonical subjection to Archbishop *Robert Winchelsea*, A. D. 1305. During this Abbat's time a Composition or Agreement was made betwixt him and the Convent of *Feveresham*, and the Abbat and Convent of *St. Austin's* near *Canterbury*, that the said Abbat, &c. of *St. Austin's*, should † have and receive out of the Mannor of *Feveresham*, and its appur-

A. D. 1307.

† ——— habebant & percipiant de manerio dictorum Abbatis, &c. de *Faverham* cum pertinentiis in *Faverham* vij Marcas annui redditus ad iv terminos ——— duas vaccas pascuentes cum vaccis

appurtenances in *Feveresham* vj Marks of yearly rent at the four times of payment; the running of two Cows with the Cows of the Abbat, &c. of *Feveresham* from *May-day* to the first of *August*, of vij Steers with their Steers at the *Blean* for the same time, and of vij Hogs in pannage or acron season with the Abbats and Convents hogs in their Woods Wast. They were likewise to have vij cart loads drawn by two horses of brush faggots in their Wood at *Blean*. In consideration of which the Abbat, &c. of *St. Austin's* remitted to the Abbat, &c. of *Feveresham* their right to the Tithes of *Melesfeld* and *Suthfeld*, and of certain fields lying at *Lamberstonde*, viz. *Escrete*, *Westreet*, *Muchfel* and *le Coumbre*, so long as the Abbat, &c. of *Feveresham* used these lands themselves, saving to the Abbat, &c. of *St. Austin's* the tithes of 1 acre and a half in *Melfeld*, and of one acre in *Suthfeld*.

XII. *John II.*

XIII. *John III.*

XIV. *John IV.* Of these Abbats we have nothing but their names. Only it seems as if it was in their time, viz. 1327, that the community of *Feveresham* fought against one another, and several of them were slain. In their time also, viz. 1340, Archbishop *John Stratford* * reserved out of the appropriated Tithes of *A. D. 1340* *Bockton* subtus *le Blean* and *Preston* juxta *Feveresham* granted to this Abby, an annual Pension of five Marks sterling, to be paid by equal portions on the Feasts of *St. Michael* and *Easter* out of the Parsonage of *Bockton* to the Infirmary of *Christ-Church, Canterbury*, for the more congruous relief, refreshment, and support of the sick Monks of that Priory: and another yearly Pension of two Marks and an half from the Parsonage of *Preston* to be paid at the same times to the Sacrist of the said Church of *Canterbury* for the reparation of the said Church: which instrument is dated 17 Kalend. June A. D. 1340, in the seventh Year of the Archbishop's Translation. Which reservation and imposition of the afore-said Pensions, the Abbat and Convent of *Feveresham* approved of as rightly done, and obliged themselves, and their Estate at present and hereafter faithfully to pay them: as appears by an instrument seal'd with their common seal, and dated

Penes Regis.
Archidiao.
Cantuar.
Coll. No. vii.

vaccis suis a festo App. *Philippi & Jacobi* usque ad festum *S. Petri* ad vincula — & ij boves cum bovectis suis apud *le Blean* per tempus predictum: & vij porcos tempore pannagii cum porcis suis in pannagio ipsorum Abbatis, &c. — & percipient vij carectas ad duos equos bulch. fagatorum in bosco suo apud *le Blean*. — Et predicti Abbas, &c. *Sti. Augustini Cant.* remiserunt, &c. Abbati & Conventui de *Feveresham* — totum jus quod habuerunt, &c. in decimis provenientibus de *Melesfeld* & *Southfeld*, & quibusdam campis ex dudum apud *Lamberstonde* assertatis, viz. *Escrete*, *Westreet*, *Muchfel* & *le Coumbre* quam diu predictas terras propriis manibus & sumptibus excolunt. — Salvis dictis Abbati, &c. *Sti. Augustini* decimis provenientibus de una acra & dimidia in campo de *Melfeld* & una acra in *Suthfeld*.

* Nos auctoritate Pontificali pensionem annuam quinque Marcarum sterlingorum in festis sancti *Michaelis* & *Pasche* per equales porciones annuati Infirmario Ecclesie nostre *Cant.* ad subventionem & sustentacionem magis congruam, recreacionem & solacium infirmorum Monachorum ejusdem ab Ecclesia de *Bokton* predicta, nec non pensionem annuam duarum Marcarum & dimidij sterlingorum in dictis festis, ad porciones equales, annuatim sacrille nostre *Cant.* Ecclesie ad reparacionem ejusdem ab Ecclesia de *Preston* predicta in appropriacione hujusmodi, seu ipsarum Ecclesiarum unione, reservavimus, ac rite imposuimus. —

ted at *Faversham* in their Chapter the fourth of the Kalends of June Anno Dom. 1340.

A. D. 1363.

XV. *William*. He is mentioned in an Indenture dated 38 Edw. III. A. D. 1363. In 1367, the Prior of *Christ-Church*, or the *Holy Trinity*, *Canterbury*, sent his Letters to this Abbat dated 5 Kal. February in behalf of *Walter de Maydeston* a Monk of *Faversham* who desired to be admitted into the Priory of the *Holy Trinity*. In answer to which the Abbat of *Faversham* granted the Monk his license so to do, and absolved him from the obedience he had promised to him and the Abbey: which license is dated this Year.

XVI. *Robert I.*

Petrus Joannem Knowles de Brokedale gen A. D. 1383. a collect. M. S. Tho. Lees.

XVII. *Robert II.* A release or discharge given by † one of these Abbats to *John Clerk de Brokedale*, who is stiled in it *Bedellus Noster de Upland in Hundred de Faverham*, is dated *crastino Sti. Michaelis Anno Ricardi secundi 7*. The seal is broken off on the right side, but what remains of it gives a very fair impression of some Saint about two inches and a half long, and below it on the same label is a smaller seal broken also which seems to be the Abbat's own seal.

XVIII. *John V.*

A. D. 1453.

XIX. *Walter Goore*. He of his own accord resigned into the hands of the Archbishop his place of Abbat *Septem. 6. A. D. 1499. or 14 Hen. VII.* Which probably he did on account of his great Age. For in a Charter of Confirmation granted by *K. Edward IV.* dated *Feb. 3.* in the fourth Year of his reign, *Walter* is said to be then Abbat, which is 36 Years before the time of his resignation.

Cal. at the end of the Life of Cardinal Wolsey.

XX. *John Shepey alias Castleloche*. He had the King's Writ to restore to him the Temporalties of the Abby, dated *Feb. 10. 15 Hen. VII.* and was the last Abbat of this House, which he resigned to *K. Hen. VIII.* I find the name of this Abbat, who is stiled there Prior of *Faversham*, among the Divines, &c. of both Houses of Convocation which met in the Chapter-House of the Cathedral of *St. Paul's* A. D. 1533, to give their opinion of the King's Marriage with His Brother's wife *Katharine*: When our Abbat or Prior did not appear in his own person, but by his proxy the Abbat of *Hyde* in *Hampshire* who was of the number of the affirmants, that to marry a wife known by the brother departing without Issue, was prohibited by the Divine Law, and indispensable by the Pope. The stile or title of these Abbats was, *Venerable Father in Christ*.

Next to the Abbat was an Officer called *Prior Clausstralis* or the *Cloister Prior*, who in the absence of the Abbat had the chief care of the Abby, and was removeable at the Will of the Abbat. Under him was a *Sub-Prior*.

Besides them, there was a *Chamberlain* who looked after their Estate and received their Rents, a *Treasurer*, a *Master of the Guests*, an *Almoner*, an *Overseer of the Infirmary*, a *Sacrist*, a *Cellerer*, whose office it was to provide Meat and Drink for the Monks, and to whose charge and custody were therefore committed the *Bake-house*, *Malt-house*, *Brew-house*, and *Cellar*. They had likewise a *Porter* and *Sub-Porter*. They had besides, these following Officers which belonged to the *Manstire* or Church, viz. a *Peacentor*, *Chauantors*, a *Presi-*

† Most probably, by the date, *Robert I.*

Press-keeper who kept in a Press in the Cloysters the books that were for the use of the Church, and the *Hospitalary* or *Osiary*, whose Office it was to ring the bell, to open the Church door and the Vestry. To some of these Offices as to the *Sacrist*, *Almoner*, *Firmari*, *Chamberlain*, and *Osiary* were assigned divers lands, rents and houses as their particular Fees, the profits of which they were faithfully to lay out in repairing the Mynstre or Chapel, relieving the poor, providing for the sick, &c.

As they had these Officers in the Abby, to manage what particularly concerned that, so they had other Officers for the Estate which belonged to the Abby. These were as follows.

First, The *Bailiff*. The name of *Bailiwick* was common to a Hundred, Manor, and a circuit of Villages and Hamlets where the Religious had a Mansion house or held their Court. The Officer who had an authority and trust committed to him over or within such a district was called a *Bailiff*, who was to minister Justice to the Inhabitants of that province or district. The Abbat of *Faversham* therefore being Lord of the Hundred and Mannor of *Faversham*, and having his Mansion House here, the *Bailiff* represented him in all these respects: So that he was not only coequal, but, in many things, paramount to the Major of the Town. He was distinct from the Commonalty in the election of a Major, Jurate or any other Officer of the Corporation: but nothing could be consulted or enacted by them, but this Officer was to be privy to it. He was a person learned in the Laws of the Realm, that so he might be able not only to advise the Abbat and Convent in any cases of difficulty concerning their secular Affairs, but might keep their Courts and judge of the Matters that belonged to their cognisance and jurisdiction. Sir *John Fyneux*, who was afterwards a Judge in the Common pleas in the reigns of K. *Hen. VII.* and K. *Hen. VIII.* and was a bountiful benefactor to this Abby, had once this Office. *Robert Edmunds* was the last *Bailiff*, being in this place at the time of the Abby's dissolution. This Officer was wont, when he walk'd abroad, to carry a white staff in his hand, like that born by the Major of the Town.

Monasticum Faversham.

Under this great Officer was the *Seneschal* or *Steward*, who was likewise a person skilled in the Law, and whose business it was to execute the Office of the *Bailiff* in his absence. There was likewise *Bedellus* or a *Beadle*, who was the Crier of the Court, and who executed the several processes that were issued out of it, and collected the Fines and Quittrents, &c.

As the Abbats and Religious were generally very thrifty managers and good husbands of their Estate, they kept both arable and pasture lands in their own hands to provide bread and beer and meat for the Convent. For the management of the latter of these they had an Officer which they called *Pastor* or The Shepherd, who was accountable to the Abbat, &c. for the Stock with which he was trusted.

Thus
 † Ordinary Bailiffs are of two sorts; *Bailiffs Errant* and *Bailiffs of Franchises*, which latter be these that are appointed by every Lord within his Liberty, to do such Offices within his Precincts, as the *Bailiff Errant* doth at large in the Country. *Crusil* Law Interpreter. Sir *Th. Smith* of the Commonwealth of England.

Monastic. *Faversham.* Thus his Year's account from the Feast of *St. Andrew* 24 *Hen. VII.* to the same Feast 1 *Hen. VIII.* stands as it was pass'd by the Abbat in the first week of *Advent*, 1509.

Imprimis, The Shepherd is to answer for _____ 258 Sheep.
Item, He is to answer for increase this Year _____ 50. s. 4. d.
Item, For Ews received of *S. H.* _____ 40, price 50. 0.
Item, For Ews. and Weathers _____ 4, price 5. 8.
Item, For three Ews sold _____ 3, price 03. 6.

The Shepherd's discharge.

The said Shepherd craves allowance in the *Wethers*, as delivered to the Kitchen from *Christmas* to the beginning of *Lent* _____ 32, at 02. 6 apiece.
 He also craves to be allowed in *Wethers* delivered to the Kitchen from *Ester* unto *Midsummer* _____ 32, at 02. 4.
 He also craved to be allowed in *Ewes* delivered to the Kitchen from *Midsummer* unto the Feast of *St. Andrew* the Apottle _____ 100, at 01. 2 for 40. 8. 01. 4 for 60. 17. 04.
 He also praied allowance for four *Wether-stags* that died, price two shillings apiece, and for *Ewes* that died seven, at 16d. each _____ 11, 0. 17. 04.

Sum. CLXXV.

By this account we may see how much the Value of money is sunk in about 200 years time: since by it it appears that in 1509, the Price of

A fat Ewe was not above 1 s. 4 d.

A fat Wether not more than 2 6

Princ Edward. Many years after this, viz. 15 *Eliz.* A. D. 1573, in a Survey of the Manor of *Wicheling* near this Town of *Faversham*, is valued

Filmer, Bart.

Timber at _____ v s. per ton.

Fire-wood at _____ j. per load.

Soil of the wood after felling j. per acre.

Wood of 20 years growth — xxvjs. viij d. per acre.

Arable and Pasture at _____ ij. per acre.

Somner
Antiqu. Cant.

But to return to the Abbey: Another Officer belonging to it was the *Forester*. His Office related to the *Blean* which in elder times was reputed a *Forest*, it being much more in breadth than we now see it, extending it self to *Herbal-down*; being plentifully stock'd also with wild and savage animals such as the Boar and fiercer Bear. One part of this Forest, viz. *Bosindene*, was purchased by *Clarembald* the first Abbat of this House. In the Possession of this Office of chief Forester of the *Blean* was one *Thomas Hungerford* who was admitted thereto by the grant or charter of *John* last Abbat of this House, bearing

Monasti. *Faversham.*

ing date Feb. 26. in the 24 Hen. VIII. whereby this Officer was to have for his Salary three Pounds sterling per annum.

I've omitted mentioning the Master for the children till last of all, because there seems to have been no such Officer in this Abby till a little before its dissolution: when a Grammar School was founded in it by John Cole a Kentish man, one of the Chaplains of the Royal Chapel, and Warden of All-Souls College in Oxford, wherein the Novices of the Abby were to be instructed in Grammar. He by † Indenture dated 10 Decem. 18 Hen. viij gave to the Abbat and Convent of Faversham these ensuing Lands for the maintenance of this School.

A. D. 1517.

Patent. Reg.
Elizabethæ, &c.
penes custo-
dem Coll.
omni animarum

1. A Messuage with 16 acres of land, and 8 acres of Pasture with their appurtenances, in the Parish of Leyssden in the Isle of Shepway.

2. One Messuage and 20 acres of land in Hernhill, late Stephen Stocke's.

3. Another Messuage and 19 acres of land in the said Parish of Hernhill late John Stevens.

4. Two Crofts of Land with the appurtenances called Gylbotts and Lovocots containing 3 acres and 3 roods; and one Croft of Land called Martyn lands containing 4 acres in the Parish of Hernhill.

5. One piece of land called Soreuden's Croft, containing 7 acres lying in the Parish of Faversham.

6. One Marsh with the appurtenances called Poyning's Marsh, containing 10 acres, and 35 acres of land lying in Ewel-field in Faversham, and the part of the Mannor or Tenement of Ewel with the appurtenance of one Garden, and 170 acres of land called Ewel-lands in Faversham aforesaid, and Goodnestone near Faversham. The Warden and Fellows of All-Souls College in Oxford were to nominate the School-master, and the Abbat and his Successors to admit him, and to allow the said Master 10 l. per annum wages, meat, drink, and a gown of cloth, a chamber and four load of fuel.

It was not long after this charitable endowment, that the storm of dissolution fell on this Abby in common to the other religious Houses, as they were called, thro'out the Kingdom. This first fell on the lesser houses, in the 27th of the King's reign, whose revenues were under 200 l. per annum, for the dissolving which the King was enabled by an Act of Parliament which passed in that year, and gave to His Majesty and his Heirs for ever all and singular such Monasteries, Priories, and other Houses of Monks, Canons and Nuns of what kinds of diversities of habits, rules or order soever they be called or named, which have not in lands, tenements, rents, tithes, portions and other hereditaments above the clear yearly value of two hundred pounds. For these dissolutions Pope Clement VII, had made a precedent by his giving License to Cardinal Wolsey, Bishop Fox and Bishop Fisher to dissolve several of these Houses, and apply their revenues to other purposes. The former of these obtained a dissolution of above 30 of these Houses, for the founding and endowing his Colleges

A. D. 1536

D

at

† Vide Copiam ipsius Indenturæ penes custodem Collegii omnium Animarum Oxon.

at Oxford and Ipswich. Indeed to such an Excess of building and endowing such sort of Houses had the superstitious humour of those times carried men, who fondly conceived that by these sort of endowments they had a participation of all the Masses, Prayers, Fasts, Alms, Abstinences, Vigils, Labours, and the other good Acts performed by the Monks and Friars, whilst they were alive and after they were dead, that they were become a Burthen to the Kingdom, and an Hindrance to one another. Their numbers were encreased beyond all manner of proportion, which was a perfect robbery of the publick, as depriving it of so many hands which might have been serviceable to it in the Traffick and Manufactures on which it so much depends. Sir Thomas More complained of some of these Abbats that, Holy men as they professed themselves, they were not content to be no ways useful to the publick, but they must do what they could to incommode it. Not satisfied with the annual rents and profits which were wont to accrue from their Farms to their Predecessors, nor thinking it sufficient that they lived in idleness and plenty, they left nothing for agriculture, but enclosed all for pasture, demolished houses, ruined Towns, leaving only the Church to fold the sheep in : *illi boni viri habitationes omnes, & quicquid usquam est culti, vertunt in solitudinem. Ergo ut unus belluo inextinguibilis ac dira pestis patriæ, continuatis agris, aliquot millia jugerum uno circumdet septo, ejiciuntur coloni quidam suis, etiam aut circumscripti fraude, aut vi oppressi exciuntur, aut fatigati injuriis ad venditionem.* For the Religious were now become lords of little less than the one half of the Temporalities of the Kingdom, which they not only employed in weakening the hands of their lawful Princes, and betraying the sovereignty of the Kingdom to the usurpation of a detestable foreign power, but in oppressing and defrauding their fellow subjects. Our Annalist Stow observes, that there were found in England, at the time of the Conquest, 60, 211 Knights-Fees, whereof the Religious Houses before their Suppression were possessed of 28, 015. So true was the observation of a learned Prelate, that under colour of long prayers, and making others partakers of them, they made a prey, not now, (as those craving Pharisees of old whose simplicity they pitied) of Widows houses, but of goodly Lordships and whole Countries before them.

Nor did the Church less groan under the weight of these Abby-lubbers than the State : since they were perpetually ingrossing into their hands the fruits of most of the best benefices in the Realm, allowing scarce so much as the chaff towards the maintenance of those that trod out the Corn. Where they could not get the tithes and Glebe, for which they heartily solicited, there they procured the patrons to load their Benefices with pensions. So that, very probably, had these Religious Houses, as they were falsely called, been continued, there had not at this time been left so much as one Benefice or Parish Church thro'out the Kingdom whose glebes and Tithes were not in part or wholly alienated, or out of which a pension was not to be paid to some Convent or other. After the State thought fit for its own security to lay restraints upon Gifts and Purchases in Mortmain, and to enact that if any gave

his

De optimo rei.
publicæ statu,
li. I.

Ep. Sanderfon.

Vide librum
Cartularum
prioratus Be-
lades. M.S.

9 Flou. III.
c. 36.

his lands to any Religious House, and thereupon was convicted, the gift should be utterly void, and the land accrue to the Lord of the Fee: the Religious seem to have in a manner wholly turned their thoughts towards the Church, to devise how they might plunder the secular Clergy, as in contempt they called those who laboured in the word and doctrine, and take from them their Manſes, Glebes and Tithes: for as to the other parts of their maintenance the humour and fashion of those times had in a manner already taken them from the Parish Priests. Out of a foolish and superstitious conceit that the prayers and other religious actions of the Cloistered were more prevalent and effectual than the common prayers of the Faithful, the Monks and Friars had almost engrossed to themselves the Confessions, Obits, Trentals, &c. of the Nobility, Gentry, &c. who were both able and willing to pay largely for them. Of this the Wills of those who died at this time are sufficient evidences. So that the Curates or Parish Priests were generally despised, and had scarce any to minister to, but such as were so poor and indigent as not to be able to come up to the high price which the Religious demanded for their Masses, Diriges, &c. and being buried in their Cloysters.

Upon these accounts and many others which might be mentioned, it was not only a piece of State-policy, with whose interest it was by no means consistent to have so many idle and unprofitable hands mewed up in Cloysters, but an act of Religion to purge the Land of these overspreading and destroying locusts, who were doing all they could to corrupt mens minds, and destroy in them the true notions of religious worship, and perpetually contriving how to rob God in his tithes and offerings, and to make those who ministered in things pertaining to Him, contemptible and base before all the people. This was now happily effected. It is pity a little more distinction was not made, and that as those things which were *Cæsar's* were rendred unto *Cæsar*, so the things which were *GOD's* were not rendred unto Him. That so there might have been no ground for the complaint, that the sting of the devilish Sacrilege of these Vermin in robbing the Church by damnable Improprations is still remaining. I've said thus much to lessen what I can the discontents of some, even well meaning people, who are apt too much to pity the defacing and ruining of these buildings, or laying in rubbish the nests of these hypocrites: without remembering what *GOD* did to *Shiloh*, yea to *Jerusalem* it self, and His Temple there: and that *D. Oracle*, *Every tree that beareth not good fruit, shall be cut down, and cast into the fire.* I now return to the giving an account of this Abby.

About four Years after the dissolution of the lesser Religious Houses, an Act was passed for the dissolution of the greater ones which had lands above two Hundred pounds by the Year. Among these was this Abby, whose revenues were valued at 286 l. 12 s. 6 d. By the Act it is declared, 'That divers and sundry Abbats, &c. of divers Monasteries, Abbathies, &c. of their own free and voluntary minds, without constraint or compulsion of any manner of person, since the ivth day of February in the 27th Year of the reign of

*Southey's
Monasticon,
&c.*

Ch. No. III.

* K. Henry VIII. and that by their sufficient writings of record under their
* Convent and common seals, have severally given all their said Monasteries,
* Abbathies, &c. to the King, his heirs and successors for ever. Among
these was the Abbat of this Abby, who in the month of July in the 30th Year
of K. Henry by an instrument or writing in Latin prepared for that purpose,
surrendered into the hands of Richard Layton or Layton L.L.D. Archdeacon of
Buckingham, and one of the then Masters of Chancery, commissioned for that
purpose, to the use of the King, all his said Abby, with all their moveable
goods whatsoever; and all and singular its manors, lordships, messuages,
gardens, curtilages, tofts, lands, tenements, &c. appertaining or in any wise
belonging to the said Abby, &c. This Instrument is still in the Augmentation
Office, sealed with the seal of the Convent or Abby, and signed in the mar-
gin by the Abbat and some of the principal Officers of the Abby, viz.

John, Abbat.

Robert Faversham, Prior.

John Harty, Sacrist.

Thomas Selling, Scellerar.

John Lynsted.

Dunstan Chartam, Sub-Prior.

William Frytynden.

Ralph Ucliam.

Peter Sedyynborne.

*Dugdale's An-
tiquity of
Warwickshire.*

This surrender, however the Abbat was induced at last to make without con-
straint, it seems, at first, was far from being agreeable to him. He pleaded,
it's said, that his Abby was of a Royal foundation, and that the Royal Foun-
der with his Queen, and the Prince his Son lay all there interred; and that
according to the design of the Foundation, for their souls were there used conti-
nual suffrages and commendations by prayers. But this was but a part of the de-
sign of the Foundation, which was not only to use suffrages and commendations,
but to make hospitalities, alms, and other works of Charity, for the Souls of the
Founders, their Heirs and all Christians. And if therefore the Religious were
found negligent and careless of these things, the King, who had assigned certain
possessions to them to sustain this charge, as Lord and Advowee had a right
to resume them. This he chose to do with the consent of the Abbat, &c.
who accordingly made the surrendry afore-mentioned. On which followed an
Act of Parliament by which it was enacted, 'That the King our Sovereign
' Lord shall have, hold, possede and enjoy to him, his Heirs and Successors for
' ever all and singular such late Monasteries, Abbathies, &c. which sith the
' fourth Day of February the xvij yere of the reign of the said Sovereign, have
' been dissolved, suppressed, renounced, relinquished, given up, or by any other
' mean come to his Highness, &c.' This tho' not necessary in the case of this
Abby, of which the King was the Founder, was yet so in respect of those
Religious Houses which were founded by private persons, because if they had
not

not been given to the King by this Act, the Founders would have had a right to them on their dissolution.

The King being thus possessed of all the revenues and goods of this Abby, that the Abbat and Monks who were incapable of getting their living elsewhere, might not be turned out a starving without any thing to subsist on, granted to all of them pensions for their lives, the Abbat himself was granted a pension of 100 Marks per Annum, as appears by the grant it self dated at Westminster 24 July in the 30th Year of the King's reign, the very same Month and Year in which surrendry was made by the Abbat, &c. of this Abby to the King. By the grant it appears that the payment of this Yearly pension or Annuity was to commence the Lady day before the date of the Grant, and to continue for the term of the Abbat's Life, or until he should be promoted by the King to some Ecclesiastical Benefice of the clear yearly value of 100 Marks or above: during which time it was to be paid half-Yearly or by even portions at the Feasts of St. Michael the Archangel, and of the Annunciation of the Blessed Mary the Virgin. And because by the Canons the Abbat being a Regular could not quit his habit and betake himself to a secular life, and have an Ecclesiastical Benefice with Cure of souls, therefore, according to the power granted him by Act of Parliament, the Archbishop dispensed with his leaving his Order &c. which dispensation was confirmed by the King's Letters patents. But of this the Abbat seems to have made no use. The Grant before mentioned takes notice that he had been Abbat of this Abby long before the dissolution: and by his succeeding Walter Gore it appears that he had been Abbat forty Years, so it's likely he could not be less than seventy or eighty Years old when he surrendered his Abby. However this be, the ancient name of *Castelock* continued with credit and eminency in the Town of *Faversham* till lately it expired by the Death of *John Castelock* Grandson to *John* son of *William* brother to *John* the Abbat, whose Monuments are to be seen in the parish Church.

As there was this Provision made for the Abbat so there was the like care had of the Monks according to their office or station in the Abby. At the time of the surrendry, there were, it seems, only the Abbat and eight of the Monks, the other four places veing vacant, viz.

Robert Chillenden alias

William Croyden alias

Col. N. 171

Faversham, Prior.

Frytenden.

John Filipot alias

Ralph Post alias

Harty, Sacrist.

Ulcomb.

Dunstan Goodben alias

Peter Mynce alias

Chartbam, Sub-prior.

Sedengborne.

Thomas Dene alias

John Taylor.

Selling, Cellerar.

To these were assigned Annuities or Pensions of four or five pounds per ann. viz. Of which however small it may seem to those of the present Age who know no- thing before their own times, was then thought a sufficient maintenance for

one

A. D. 1414.

Chron. prich.
p. 138.See Battaly's
Cantuarie
Sacra. App.
No. XXIV.
b. c.Review of the
History of
England.

Vol. I. p. 203.

Inst. 31 Hen.
VIII. 6 pars.

one in H. Orders, or however for a single man. By the will of Sir John Spyer Vicar of *Monkton* in the Isle of *Tenet*, 1450, ten Marcs was reckoned a sufficient salary for a Priest for a whole Year, or rather an extraordinary allowance. Since not long before it was ordered in Parliament, that no yearly Chaplain within the realm should take more for his whole Wages by the Year than seven Marks. So that it may be very reasonably concluded that, at this time, a single man might, with good management, live cleanly and decently with 4 or 5 l. per annum. The Abbat's annuity was very large, and, very probably exceeded what he had from the Abby, since we see it was very near half what all the yearly revenues of the Abby were valued at the time of its suppression: which perhaps was the occasion of the Monks Pensions being so comparatively small, they being allowed, we are assured, in other Houses, some 30 l. per ann. and others 8 or 10 l. in † proportion, I suppose, to the Revenues of the House. But be this as it will, this is sufficient to shew the partiality and injustice of the reflection made by a late servile writer, viz. that ten thousand of the Religious were at once turn'd out a starving with but 40 Shillings a piece in their pockets.

This Abby being thus surrendered into the Hands of the King, and renounced, left and forsaken by the Abbat and the Monks, the King by his Letters patents dated March 16, Anno Regni 31, the very same Year that the Surrender of this and the other Religious Houses was confirmed by Act of Parliament, granted to Sir Thomas Cheyney and his Heirs the House and Scite of the dissolved Monastery of *Faversham*, together with all Houses, Edifices, Barns, Stables, Dove-houses, Orchards, Gardens, and the Outyards of the said Monastery, containing by estimation 12 acres: and one Garden there called the Ostry-garden; one Close of land adjoining to the Brew-house containing by estimation 9 acres; one Meadow called *Thorne-Medd* containing by estimation 10 acres; one piece of Pasture there containing by estimation 3 acres, with one small tenement built thereupon; One Close of land adjoining to the Grange there; One Garden called the *Dove-house-Garden* containing by estimation 2 acres: One Close of land lying between the said Monastery and the Parish Church of *Faversham* containing by estimation 6 acres: to have and to hold to the said Sir Thomas Cheyney and his Heirs for ever, after the expiration of a Lease of 21 Years from *Michaelmas* then last past, granted by the King to John Wheeler and his Assignes. By the same Patent was granted to the said Sir Thomas Cheyney Negdon Marsh in *Graveney* to hold of the King by the Service of a twentieth part of a Knight's Fee reddendo ad Festum Sti. Michaelis 34 s. 6 d. ob. It was not long after, not quite five years, that the said Sir Thomas Cheyney sold all the Premises to Thomas Ardern Gent. of *Faversham*, as appears by his License of alienation dated 16 Decemb. 36 Hen. VIII. After which, viz. Sept. 8. 38 Hen. VIII. were granted to the same Sir Thomas Cheyney the Parsonage and Vicarage of *East-Church* in the Isle of *Shepway*, which had been appropriated to the Abby

† William Thompson a stipendiary Priest in the Parish Church of *All Saints, Canterbury*, whose stipend was 6 l. 13 s. 4 d. was allowed by the King for his life 5 l. Somner's Antiq.

Abby of Boxlee, and at the dissolution of that Abby, surrendered into the King's hands. *George Straynsham*, who was Mayor of this Town 1562. left two daughters and coheirs, the one married to — *Master*, the other to — *Appleford*, between whom he shared a fair and plentiful Estate, and by this means the Abby of *Faversham* came to *Edward Appleford* of *Winchester* Esq; who transferred his right to it to *Sir George Sondes* of *Lees-Court*, whose Heir the right honourable the Earl of *Rockingham* now enjoys it. Southouse's
Papers M. S.

The Mannor of *Faversham* continued yet longer in the possession of the Crown, it not being given away till the Reign of K. *Charles I.* when by that Prince it was granted to *Sir Dudley Digges* of *Chilham Castle* in *Kent*, Master of the Rolls, who not long after settled it on his second son *John Digges* who sold it to *Sir George Sondes* of *Lees-Court* just by *Faversham*, to whose heir, the right honourable the Earl of *Rockingham*, it still belongs.

In the *Textus Roffensis* is a Watch and Ward assessed by the Lord *William de Clynton* Earl of *Huntington*, *John* of *Cobham* and *Thomas* of *Aldington* in *Kent*, to be kept on the Sea Coast in the eleventh Year of K. *Edward III.* In this assessment the Abbat of *Faversham* is assessed to find two men at Arms to keep Ward at *Walmer*: and the Watch of *Shapay* by *Faversham* is appointed to consist of 33 Men, of which 25 were to be of *Milton & Merdenne*, 3 of *Bottone* and the remaining five of *Faversham*. A. D. 1332

By this dissolution of the Abby a considerable alteration was made in the Civil Jurisdiction of the Town. For whereas, during the continuance of the Abby, the Government of the Town was in the Abbat, Mayor, and Jurates; and the Abbat, as I shall more particularly shew hereafter, was in a manner paramount over the others, K. *Hen. VIII.* granted to the Town a new Charter of Incorporation by the Name of the Mayor, Jurates and Commonalty. Southouse's
Coll. M. S.



C H A P. II.

Of the Estate or Revenues of the Abby.

King Steven having founded this Abby; endowed it, as has been intimated before, with the Royal Mannor of **FAVERSHAM**: which I find thus registred in *Domesday* book.

*Part III. Ten
fualis vulgo vo-
cat. Domes-
day, &c. Bibli.
Cotton. Vitell.
C. VIII. fol.
149.*

In *Leit de Winwarlet in Faversham Hund.* In the *Lath of Winwarlet in Faversham Hund.*

Res. W. tenet Faversham p. 7. King William holds *Faversham* for seven * *fol.*
Folins se defend. Terra est 17 lins which defends itself. The Land is seven-
Car. in Domes. 26. ibi 30 Mil. thirteen Carucates, two in *Demesne*. There are thir-
li. 400 Bord. bent 24. Car. ty Villains with forty Borderers. They have four
Ibi 3 Serv. & 1 Mol. de 20 A. and twenty Carucates. There are five Servants
& 22. acre prati, silva pro and one Mill of twenty shillings, and two acres
100. 20. & de pastura silve of meadow, a Wood for one hundred hogs,
31 s. & 2 d. Mercatum de 2 li. and of the pasture of Wood one and thirty shil-
et 26. saline de 3 s. & 2 d. et lings and two pence; a Mercate of four pounds,
in Cantuar. Civitate 3 Hage de and two salt works of three shillings and two
20 d. ad hoc Manerium per- pence, and in the City of *Canterbury* three hou-
tin. In totis Valencijs tempe R. ses of twenty pence pertaining to this Mannor.
Ed. valeb. 60 li. 5 fol minus. In the whole Value in the time of *K. Edward* it
& post 60 li. modo val 80 li. was worth sixty pounds five shillings at least,
and afterwards sixty pound, it is now worth
eighty pound.

By

* A *Sollin*. If by *Sollin* be meant the same with *Sulling*, it is the same with *Hide* in the registring of other Counties. Both are distinguished from *Carucates*. In the Mannor of *Myntre* in the Isle of *Tent*, a *Sulling* or *Suilling* lond contained two hundred and ten acres of Land. At which rate if there were 17 Carucates in these 7 *Sollins*, a Carucate must be about 87 acres. By the very learned Writer of the Observations in the Appendix to the Register of the Honour of *Richmond*, p. 256. it is noted that *Hide* is a Saxon word, and *Carucate* a Norman one for the same quantity of ground. But then he owns that in an Instrument in the Appendix, four *Hides* are said to make eight Carucates, which is pretty much like the computation of 17 carucates being seven *Sollins*, and observes, that nothing can be more fallacious than these reckonings, since they seldom agree.



By a *Carucate* is meant a plough-land the measure of which differed according to time and place. Sometimes it was computed at sixty acres, and at others at ninety, and an hundred. Be it as it will, the Demefnes of this manor were two plough-lands, which were, at least, one hundred and twenty acres. On part of this Land stood the Scite of the Abby, and the rest was occupied by the Abbat, &c. who kept plow men, &c. for that purpose. This is intimated in the agreement before mentioned made by this Convent with the Convent of St. *Austin's* near *Canterbury*, by which it is covenanted that the Abbat, &c. of St. *Austin's* who had the Parsonage appropriated to him, should have the Tithes of the lands or fields there mentioned, when they were not occupied by the Abbat, &c. of *Feversham*.

In the description of this Mannor, which was afterwards given to the Abby, we may observe these several tenures recounted as appendages to the Mannor.

1. *Villani*. 2. *Bordarij*. 3. *Servi*. *Villanes* were Persons of low and servile condition who had some small portion of Cottages and Lands allotted to them, for which they were depending on the Lord of the Mannor, and bound to certain works and other corporal service. They were of two sorts: 1. *Villanes in gross*, who as to their persons, their issue, and their stock, were a sort of absolute slaves, the sole property of their Lord, moveable and alienable at pleasure. 2. *Villanes* regardant or appendant to a Mannor, who were ascribed as member of such a Fee, and as a pertinence of it descended to the heir, or past along to every new Lord. For their service they held some small portion of house and land in Villenage; and above their customary labours paid an annual rent in money. Of these last the Villanes of this Mannor seem to have been. They had their name *de Villis* because they had farms. This tenure is now extinct.

Glossary at the end of Bp. Kennet's Parochial Antiquities.

2. *Bordarij* seem to be those of a more servile condition, who had a *bord* or *Cote's* little cottage with a small parcel of land allowed to them, on condition they should supply the Lord with poultry and eggs, and other small provision for his board and entertainment.

3. *Servi*. Servile Tenants or bondmen. These are plainly distinguished from the *Villanes* and seem to have been those whom our Lawyers have since called *pure Villanes* or *Villanes in gross*: but of these, it seems, there were but five in this Mannor.

In this Mannor were likewise the following Customs which brought a considerable profit to the Abbat.

1. *Gavel-cestre*, or the *Gable* or Toll of Ale of which it was the Custom of this Mannor to pay to the Lord a certain Measure, viz. 2 Tasters. This was a Gable paid in other Mannors in *Kent* and elsewhere. Thus among the articles to be charged upon the Stewards and Bailiffs of the Mannors of the Church of *Canterbury* in *Kent*, according to which they were to be accountable, this was wont to be one: Of *Gavel-cestre* of every *Brewing* brewed within the Mannors Liberty, viz. one flagon and a half. Sometimes it was called *Toll-cestre*, and the quantity said to be one flagon. The Custom of the Mannor of *Abbingdon* was to pay to the Abbat as Lord of it one penny for every brewing of Ale.

Dum Tasteris ar- servitis.
Somner of Gavelkind.

Selden diff. ad Flotam.

De Fresne
Glossary V.
Fenestragium
Southouse's
Collect. M.S.

2. *Fenestragium*, which was a payment made to the Lord of the Mannor for leave to set out or expose to sale in their Windows, Bread, or any other Wares. By a record in the Tally-Office in the Exchequer it appears that in Easter Term 5 Edw. II. the Abbat released to the Men of *Faversham* of these two Customs they paying to him ten pounds *per annum* rent.

3. *Emenda assise panis*, the Emends of the assize of bread, which was a pecuniary mulct, for compensation of the want of weight, inflicted at the pleasure of the Abbat or his Steward. *De Fresne* observes that an *Emend* differ'd from a *Mulct* in this, that whereas the *Mulct* was given to the Judge, an *Emend* went to the injured party.

4. *Servitia fructa*, services which the Tenants of the Mannor paid of their fruit to the Lord.

Mr. *Southouse* reckons the following Houses as part of the Abby's Estate, the rents of which were appropriated, some of them towards the finding the Abbat's Table, others of them, to the Chamberlain and Sacrist of the Abby.

Liber tempus
Robertus Wl-
thiot rump-
reddi. Abbat.

5 Edw. VI.
1552.

No. XIII.

Southouse's
Papers M. S.

1. The great House near the Abby-gate East-ward rented at 3 l. 00 s. 0 d. In this House was acted that fatal Tragedy by *Alice Arden* and her wicked accomplices upon the Body of her Husband *Thomas Arden* above-mentioned (who purchased this House of Sir *Thomas Cheyney*, and was sometime Major of this Town and bequeathed diverse Houses and Lands to it) on the fifteenth of February, being Sunday, 4 Edw. VI. in the Year of our Lord 1552. the memory of which is still preserved by the Inhabitants in their acting this inhumane Tragedy on the Stage. Our Chronicler *Holinshead* is very large and particular in his Account of it, which, because the book is now grown very scarce and uncommon, I have transcribed, and placed in the Collection. Only I here add that a Commission of Oyer and Terminer, dated at *Westminster*, March 3. Anno Regni 5to. was granted to Sir *Thomas Cheyney* Knight of the Garter and Lord Warden of the Cinque Ports, and to the Maior of the Town of *Faversham*, Sir *Thomas Moyle*, Sir *Reynald Scote*, Sir *John Norton*, Knights, *Anthony Souds*, *Christopher Rooper*, and *Robert Rustone* Esquires, to try the Assassines, of whom Sir *Thomas Cheyney*, the Maior, Sir *Thomas Moyle*, Sir *Christopher Rooper* were to be two.



In one of the Windows of this House was there remaining in Mr. *Southouse's* time painted on the glass, the Image of our Saviour on the Cross with the Letters I. N. R. I. over his head and the effigies of two persons kneeling on each side of him, looking up to him with their hands joined as if they were a praying to him. On the glass of the Parlor Window were the Arms of the Family of the *Norths*, born by Sir *Edward North* who was Chancellor of the Augmentations, and Father in Law to *Alice Arden*.

2. Two

2. Two houses annexed [now made into one] _____ of 16s 8d
 3. The House on the West-side of the Abby-gate _____ 1 06 8
 Here the Steward of the Abby lived, and kept his Court just by at the Abby Gate, from whence the street now called *Abby-street*, was named *Court-street*. In this house lived *Thomas Southouse* of *Grey's-Inn* Esq, the Author of a little tract concerning this Abby intituled *MONASTICON FAVERSHAMIENSE*.

4. A tenement next to the said House on the West-side of the street.
 5. A tenement near to it where the Sub-porter of the Abby dwelt of 13s 4d.
 6. Another house near to the Sub-porter's _____ 1 00 0
 7. The house thereto adjoining _____ 0 10 0
 8. A tenement on the North-side of the Crown [in *West-street*] _____ 0 04 2
 9. A Bake-house next *Gorewell-lane* in *West-street* _____ 0 01 0
 10. A tenement at *Snorre-hill*, near the Stone-bridge in *West-street* -- 0 00 6
 11. A Brew-house near the Gaol, at *Kings-mill* in *Tanners-street* 0 00 6
 12. A tenement sometime *Garrard's* in *North-street*, now called }
Court-street _____ } 0 00 6

Redditi ad
 mensam Ab-
 batis.

13. A tenement sometime *Robert Baker's* _____ 0 00 8
 The rents of these last six houses were appropriated towards the supply of the Abbat's Table with necessary provisions, and were therefore stiled *redditi ad mensam Abbatis*.

14. An house called the Crown in *West-street* _____ of 05s 0d

15. A Bake-house next *Gorewell-lane* in *West-street* _____ 0 02 5

This same house paid to the Abbat a yearly rent of 1 s.

16. An house sometime *Simon Baker's* _____ 0 00 8

These Rents were appropriated to the Chamberlain of the Abby, and therefore called *redditi ad cameram*.

17. A tenement in the Market place called the *Bear* _____ 0 06 8 *Redditi ad*

18. A tenement in *Hog-market-lane* late *Richard Dryland's* _____ 0 00 4 *Sacrificam.*

These rents were paid to the Sacrist of the Abby. They were, I conceive, what are now called *Dry-rents*, being annual payments left or bequeathed by the Owners of these Houses to the Abby : or else rents reserved of Houses built on the Lord's Wast and leased out.

The Abby being thus endowed with the Manor of *Faversham* and its precincts bounding on the Creek, a dispute arose, it seems, in 18 Hen. VIII. betwixt *Arthur Plantaginet* Viscount *Lisby* Lord Warden and Admiral of the Cinque Ports, and the Abbat, whether the Abbat was subject to the Jurisdiction of the Lord Admiral. But the Lord Warden's Commissary or Deputy *John Woodhall* having inspected the several privileges, and grants given to the Abby, awarded under the seal of the Office of the Admiralty of England, that by force of the said privileges the lands, possessions, and all and singular the Ports *tam per terras quam aquas & mare*, and the Tenents, Farmers and all others within the Lordships or Seigniories of the liberty of the Monastery, as well in *Kent* as elsewhere, were wholly exempt from all sort of Jurisdiction and Power of the *Admiral of England* for the time being and of his Officials; so far that all

Punishments, Corrections, Deodants, Flotsons, Jetson, Lagon and Wreck, and all other contingencies whatsoever, whensoever and howsoever, *per terras, aquas & mare* did by prescription time out of mind pertain to the Abbat and Convent.

Besides this Mannor, or in right of it, the Abby was endowed with about sixteen * Knights Fees, the Tenents of which were as follows.

Monasticon
Faversham.
Inter recept.
Schaccarii
vide finilla
T. L.

1. *Dominus de Badlesmer iij quart' unius Feodi in eadem.*
2. *Richardus de Peyforer unum quart' in Bucklane.*
3. *Richardus de Rokefle iij quart' in Westwood.*
4. *William Pyrie unum Feodum in eadem.*
5. *Hæredes — Godwinstone unum feodum in eadem.*
6. *Johannes Vyne unum feodum in eadem.*
7. *Simon de Chellefend unum feodum in Estling.*
8. *Johannes de Estling unum feodum ibidem.*
9. *Willielmus de Steringden dimidium unius feodi in Estling.*
10. *Johannes filius Arnoldi de Estling dimidium unius feodi in eadem.*
11. *Radulphus de Estling dimidium feodi in Estling.*
12. *Hæredes de — Lodenham unum feodum in eadem.*
13. *Willielmus de Godisland dimidium feodi de Johanne de Estling.*
14. *Magister Hospitalis de Ospringe quadragesimam partem unius feodi in Elverland.*
15. *Richardus Peyforer dimidium feodi de Galfrido de Lucy.*
16. *Robertus de Gatton unum feodum in Throwleigh.*
17. *Johannes de Estling dimidium quartere in Ospringe.*
18. *Johannes de Criol duas partes de quarta parte unius feodi in Harty.*
19. *Richardus Kentys & Basilia filia Rogeri Coci dimidium quartere in Ospringe.*
20. *Robertus de Campania unum feodum in Norton & Newenham. N. B. His dwelling was at Champion-Court in Newenham.*
21. *Idem Robertus dimidium Feodi in Harty.*
22. *Willielmus de Vyane unum quarter' in Norton.*
23. *Bartholomæus de Moreston unum quarter. in Herst.*
24. *Mabilia de Mars unum quarter. in Kingstone.*
25. *Thomas de Fishbourne dimidium feodi in eadem.*
26. *Galfridus de Sconynton unum quarterium in Sholand.*
27. *Willielmus de Edeffe dimidium feodi in eadem.*
28. *Willielmus de Vyndefield & Jordanus de Vyndefield unum quarter de Reginaldo de Cornhill.*
29. *Willielmus de Vyane unum quarter' in Ospringe.*

* A Knight's Fee by vulgar computation contain'd 480 acres, as 24 acres made a virgate, four virgates one hide, and five hides one Knight's Fee, for which the common relief was one hundred shillings. Yet no doubt the dimension was uncertain, and differed with times and places. Bp. Kenn's Parochial Antiquities.

All which being put together amounted to about sixteen Knights Fees. Now a † Knights Fee (*Feudum militare*) was so much inheritance as was sufficient Yearly to maintain a Knight with convenient Revenue, which in Hen. III. days was fifteen pounds or 680 acres of land or 800 acres. But Sir Thomas Smith interpreteth it at forty pounds sterling; and in the statute for Knights 1 Edw. II. c. 1. it is provided that such as had 20 pound per annum in fee or for term of life might be compelled to be Knights. He that wrote the treatise *De modo tenendi Parliamentum* fancied that of thirteen and a third part of these Knights Fees a whole Barony consisted, and that an Earldom was twenty Knights Fees: both which Mr. Selden observes, were first invented by the author of that treatise, together with that of the estimation of a Knight's Fee by twenty pound rent. Cowell's Law, Interpreter
Common-wealth of England
p. 44.
Titles of Honour,
p. 738, 739.

These Knights Fees were some of them much larger than others: On the other hand some were remarkably small. Some Honours or Baronies consisted of more Knights Fees than others did; which made it in some cases doubtful; Whether a man held by Barony or by Knights service. Out of these Knights Fees was paid an Aid to the King by scutage according to the proportion or sum that was assessed; suppose at the rate of One, Two or Three Marks for a Knight's Fee. For, on account of these Baronies and Military Fees were in ancient time three sorts of Aid, (which was an honourable kind of service rendered by a free Vassal to his Lord) due to the Crown from the immediate tenants of the Crown, and likewise to inferior Lords from their immediate tenants, of common right or by reason of Seignoury. viz. 1. An Aid to make the King's eldest Son a Knight. 2. An Aid to marry his eldest daughter. 3. An Aid to ransom the King's Person, when taken in War. Inferiour Lords had also of their tenants upon occasion some other Aids hereafter mentioned, viz. Aid to enable him to pay the Fine for his Relief or Seisin of his Inheritance, or other Fine made with the King; and Aid to enable him to pay his debts. Whenever these Scutages were to be levied in ancient times, the Barons and Tenants in capite did, by the King's command, send in certificates of their respective Fees either toties quoties, or, at least, most usually. See Madox's History of the Exchequer. Registrum Honoris de Richmond, p. 243.

Escuage or *Scutage* was a Duty or Service arising out of Baronies and Knights Fees, for Service in the King's Army. This was a Duty paid out of these Fees besides the Aids abovementioned. Nevertheless many doubts were wont to arise about the payment of it. It was sometimes doubtful of how many Knights Fees a man was enfeoffed, and by consequence what sum he was to pay for Escuage. This uncertainty about the number of the Fees frequently happened in the case of Ecclesiastical Persons, Bishops and Abbats. Of which there might be two causes: One, for that the endowment of many of the Bishopricks and Abbies was very ancient, so that the Form of their enfeoffment could not easily be known in the succeeding times: Another, for that it was many times doubtful, whether they were enfeoffed of some of their lands to hold by Barony or

† Knights Fees were never in truth estimable either by any certain number of acres or quantity of revenue, but only by the services or number of Knights reserved. *Selden Titles of Honour*, second part, p. 742. ed. 1631.

cial and Military service, or in Frankalmoine. In fact we often find Ecclesiastical Persons charged to Aids and Escuages, in this manner, viz. such a Bishop *reddat compositionem* of so much *pro Militibus quos recognoscit*, and *debet* so much *pro Militibus quos non recognoscit se debere Regi*. When the King went forth with his Army, he was wont to summon his Barons and Tenents *in Capite* by Knights service to be ready to do their service in his Army according to the number of their Fees and quantity of their Tenure. This was called *summonce ad habendum servitium*. For instance. R. Henry III. in the 7th year of his reign, seventy four years after the foundation of this our Abby, by a close writ of the great seal, commanded the Sheriff of Hereford, to summon without delay all Archbishops, Bishops, Abbats, Priours, &c. and all others in his bailiwick who owed the King Knight-service to be at Worcester, on the morrow of the H. Trinity, with their whole service ready to go with horses and arms in the King's service, whithersoever he should command them. If the Barons and Knights holding *in capite* did not go in person with the King in his Army, in that case sometimes they sent Knights in their stead, to do the service belonging to their respective Fees; And sometimes they made Fine with the King *ne transirent*, or *pro remanendo ab exercitu*, or *quia non abierunt cum Rege*, &c. Sometimes they were amerced for not sending their Knights to serve for them in the King's Army, and not making fine. But when they did actual service in the King's Army with their Knights, for so many Fees as they were answerable for, viz. for every Knight's Fee the service of one Knight, for every half a Fee the service of half a Knight, and so in proportion: Or if they sent Knights in their stead, or if they made Fine for the same, they were wont to be acquitted of Escuage. And Knights therefore holding of Barons who had obtained Writs of Quintance of Scutage, were acquitted of the Scutage by vertue of the same Writs.

As this Abby was endowed by its Royal Founder with a Barony consisting of about sixteen Knights Fees; so, Q. Maud gave, confirmed and granted to the Abbat and Monks of this Abby Her Mannor of * TRENGIS with all its appurtenances. Where this Mannor lay is somewhat uncertain. It was somewhere in the Diocese of Lincoln where this Convent had a Mannor and Advowson called TRIENG, which, not improbably, was TRING or TWING in Hertfordshire. This the Queen grants with all its liberties and free customs pertaining to Her or Her heirs, to be held quit of all secular exactions, suits and demands: *quietum ab omnibus secularibus exactionibus, sectis & demandis*. This was an usual clause in the Grants made in the Saxon times of lands to the Bishops, Abbats and other Ecclesiastical persons. Out of which was commonly

* — Scitis me dedisse & confirmasse & concessisse Abbati & Monachis sancti Salvatoris de Hereford, in liberam, puram & perpetuam elemosinam Manerium meum de TRENGIS cum omnibus pertinentiis suis pro salute anime mee & omnium fidelium: quare volo quod, &c. habeant & teneant bene & in pace cum omnibus suis pertinentiis & cum omnibus aliis libertatibus & liberis consuetudinibus ab me vel heredibus meis concessis, in perpetuum: quietum, &c. ab omnibus secularibus exactionibus, sectis & demandis. Testibus Thome Archiep. Cant. Eborac. Episcopo Winton. &c.

monly excepted that *viuoda necessitas*, as it was sometime called, *Expediit*, *Pontium* & *Arrium extructio* or *refectio*, Supply for the Wars, and for the building or repairing of Castles and Bridges, whereunto their lands as well as others were most commonly by a special exemption kept subject.

The Queen likewise gave to this Abby certain lands called *BURDEFIELD* and *KINGSDOWNE*, which she purchased of *Fulke de Newnham*.

The Queen's Grant of the Mannor of *TREUNGLE* or *TRENGES* aforementioned was confirmed unto the Abbat, &c. by her son *William Earl of Bolougne, Warren and Mariton*; who gave to this Abby a Mannor called *† Benedis*, but in what County or Shire it lies is, I believe, unknown.

To these grants we may add *Godfray Boylons* kind present to his kinsman *Robert of King Stephen* of a piece of the Holy Cross, in the worship or honour of which this House is said to have been founded. Since the superstitious Offerings made to this relic was no inconsiderable augmentation of this House's revenues.

K. Henry II. confirmed these Grants of His Royal predecessors, and several other donations of private benefactors, to which He added the grant of divers new privileges, particularly a Fair to be holden on the Feast of *St. Peter ad vincula* or *Lammast-day*, and to last the space of seven days. The Estates given by private Benefactors to this Abby, the gift of which was confirmed by this Prince, are as follows.

1. The Borough of *Chesham* given to this Abby by *Richard de Lucy*. It lies in the Hundred of *Faversham*, and is still fix'd to the signiory of the Mannor of *Faversham*, out of which the Court-leet, holden for the said Mannor every year, elects one * *Borholder*.

2. The Mannor of *Monkton*, just by *Faversham*, which was given to this Abby by *Ralph Bycott*.

3. *SOCAM de feodo Matildis regine quam dedit eis Willielmus de Basewill in London & Southwark*, as the Charter expresses it. *Soc* or *Soe* is a word signifying a power or liberty of Jurisdiction. But about the nature of this power there are divers opinions. Some say that it's now called *Swite*, and he or they who are infeoffed with it hath power to hold courts within his own Barony. Others say that it is a power or liberty to seek after thieves and stolen goods within a Mannor or Fee, and to do Justice upon such Inquisition: others that it containeth both the former significations, and further that it means a company of tenants which live within such a liberty, and are exempted from those common services of the Prince and Country whereunto Subjects are ordinarily tied. So that *Sockage* is a kind of holding of lands, when a man is infeoffed freely without any service, ward, relief or marriage, and payeth

† *Sciat is* me concessisse & dedisse, & hac presenti charta mea confirmasse Abbatie sancti Salvatoris de Faversham & Monachis Deinde ibidem servientibus manerium meum de Benedis cum omnibus appurtenantis suis, &c. pro anima patris mei Regis Stephani, & Regine Matildis matris mee, & Eustachii fratris mei, & pro anima mea, & omnium antecessorum meorum, &c.

* *Borow holders* alias *Burholders* be quasi *barbei-calders*, signifying the same Officers that be called *Borow-heads* or *Tithing-men*. *Barbei* call them *Borbei-calders*, the chief men of the free pledges within that Borow or Tithing. *Cromel's Law-interpreter*. *Lambert Eircnarcha*.

to his Lord such duty as is called *petit serjeantrie*; or when one holdeth land in the name of *burgage* or in *libera elemosyna*, or otherwise in *blanche firme*, *free nomine albæ firmæ*, & *opponitur militi qui tenet per servitium militare*.

4. The Mill of *West-brooke* in *Ospringe* with its appurtenances. The Charter says this was given to the Abby by *William King Henry* the second's Uncle.

5. The Mill at *Goodwinstone* of the gift of *Simon de Turvil*.

6. *Bosindene* and the land de *Teia* which *Clarembald*, the first Abbat of this House, purchased and gave to the Abby.

Madox's History of the Exchequer, v. 285.

R. John, after the example of his predecessor *R. Henry*, not only confirmed all the aforesaid Mannors, Lands and Franchises given to this Abby, by the several persons before mentioned, but also confirmed a new gift by *Robert de Betun* an Advocate or Lawyer of *Barkshire* of certain Lands called *Messwell* with their appurtenances which cost the Abbat 25 Marcs for 5 palefries. To this purpose is the Record in the Exchequer: *Abbas de Faversham reddit computum de xxv Marcis pro v palefridis, pro habenda confirmatione Regis Joannis de hijs que habent de dono Regis Stephani, & Matildis quondam Regina Angliæ, & Ricardi de Lucy, & Radulphi Pikot & Simonis de Turevill & Abbatis de Clerenbold, & Willielmi Advocati Regis Joannis, & Willielmi quondam Comitis Boloniæ, Warrenæ & Moretoniæ, & Roberti de Betun Advocati Attrabati, sicut Cartæ ipsorum donatorum rationabiliter testantur*. He also by another Charter granted to the Church of *St. Saviour of Faversham* and to the Abbat and Monks serving GOD there, as the form of the Charter runs, the Fisheries of *Middleton* or *Milton* which the men of *Sesalter* held of the King's Mannor of *Middleton*, by the Yearly rent of 20 s. *per Annum*, and doing therefore the customs and services which used to be done for that Fishery. The design of this Grant was to supply the Abby with Fish, as well as to increase its revenues. The extent or boundaries of these Fisheries are thus described in an ancient custumal of this Abby, *viz.* from *Olemausfole* mill on the sea shore, to the *Snowtwears*, and from the *Snowtwears* to *Ride*. Within these precincts no one was to fish without leave of the Abbat, or paying a fine, and even then were reserved to the Abbat the four principal fish. Merchants likewise who came thither, and traded and sold within the foresaid limits, altho' they did not land, were to pay a duty of all their Merchandises bought or sold. Accordingly we find it recorded in the Tally-Office in the Exchequer, that in *Mich. term* 1 *Hen. V.* the Abbat brought his action of *Trespas* against diverse persons for fishing and dredging within *Ore, Harty*, and *Faversham* in this Mannor.

These Fisheries are now very eminent for Oysters, vast quantities of which are every year fetch'd from hence by the *Dutch*, who were reckoned in *Mr. Southouse's* time to expend at least † 2000 or 2500 pounds a Year for the Oysters they fetch from these grounds. Upon these Fisheries there were in *Mr. Southouse's* time above 70 Families in the Town and Hundred of *Faversham* which had their sole dependance. These are all free of the Fisheries, and have an ancient Custom that none shall partake of this freedom who are not married men. So that

† I've been told that since the revenue arising from these Oysters has risen in one year to 2000 l.

that these Fisheries are now not only a particular advantage to the Town of *Faversham*, but a publick benefit to the whole Kingdom, as serving for a Nursery of stout and resolute seamen.

Notwithstanding this Royal Endowment of this Abby, and the other Benefactions to it, in the *third* Year of K. *Edward I.* it appears to be but in a very low and poor condition; the Convent being greatly indebted to Merchants and others. This is said to have been owing to their great Expences at *Rome*, and the Papal exactions. In the immediately preceding reign, that of *Henry III.* we are told by *Mat. Paris* that a new and unheard of exaction of Money, especially from the Religious, came into *England*. The Pope sent one *Peter Rubens* his Legate hither, who, the Historian says, having invented mice-catching, learn'd to squeeze from the miserable *English* an infinite sum of money. For he went into the Chapter houses of the Religious, compelling and seducing them to promise him money, and to perform what they had promised, by the example of other Prelates, whom he pretended very readily to have paid him. Not only so, but he made them swear that they would never tell any body of his having any money of them till half a Year after: and this he made them believe was what they were obliged to by the Oath they took to the Pope at their benediction. Of this the Abbats complained to the King, being headed by the Abbats of *St. Edmund's-lury*, and *Battel* who were their spokes-men: and represented to the King that the Pope had enjoined them an impossibility, and an exaction that was detestable to all the world; that they held their Baronies of Him, and could not impoverish them without prejudicing His Majesty; that it was impossible for them to answer what was demanded of them on their account, and to satisfy the Pope who was incessantly screwing them. But they had no relief; the King, instead of hearkning to their complaints, reproached them as discovering the Pope's secrets contrary to the Oath they had taken to him, and bid the Legate do with them whatsoever he would.

But his successor King *Edward* was more gracious to this Abby. To preserve the Abbat and Monks, and their House from ruine, (who, as the Instrument recites, were engaged to Merchants and other creditors in divers and immense debts, for the payment of which their Estate was not sufficient for a great space of time, without the dispersion of the Convent, the dilapidation of its Fees, or perhaps a total subversion of the House,) He took Them and their Lands, their Monies and Goods, into His special Protection and Defence, and committed the Abby, with all its appurtenances, to the custody of *Fulk Peyforer* and *Hamon Doges*, during His pleasure; so that all the rents, issues and produce of the Lands, &c. of the aforesaid House, be applied to the payment of their Debts, excepting a reasonable maintenance for the Abbat and Convent. At the same time prohibiting any Sheriff or Bailiff, His Minister, or any other to lodge in the said House, or the Granges

F

belong-

* Consilium — quod mihi credituri sunt per se aut Nuntios suos, seu litteras ad eorum damnum, me sciente, nemini pandam.

A. D. 1275.

A. D. 1240.

Hist. Angl.

p. 533. ed.

Wals.

See the Oath

in the Roman

Pontifical.

Collect.

No. VI.

belonging to it, so long as it was in the custody of the said *Fulk* and *Hamon* without their leave. This seems to have been a sequestration of the Profits of the Abby, for the payment of the Abby's debts, and making good its reparations, which the King as Founder had authority to make.

That these Estates in Land might be the more valuable to the Abby, Pope *Innocent III.* by his Bull dated 1210, exempted them from the payment of Tithes.

Besides these Estates, the following Churches or Parsonages were appropriated to this Abby. For the Statute of *Mortmain* passing in the 9th Year of *K. Hen. III.* by which the hands of all bodies politic were tied up from receiving any more the Lands and Tenements of charitable and well-disposed persons, this loss was in part supplied and made less sensible to the Religious by a piece of policy which they quickly put in ure, viz. the procuring their Lands to be discharged from Tithes; and Improvements or Annexions of Parsonages, or however of Pensions out of them, to their Houses. This project had indeed been invented, and begun to be executed, long before, but now, the other current of their gain being stopt, it was much more frequently used than ever it was. Tho', however it came to pass, this House had but a small share of that plunder of the parochial Churches which was now made to please the greedy appetites of the Religious. I don't find that it had any other appropriation than that of the Churches of *BOCTON* subtus *Blean*, and *PRESTON* just by *FAVERSHAM*.

The former of these had a Chapel annexed to it, called *Herne-hill*, where, upon this occasion, a Vicarage was instituted as well as at the Mother Church of *Boston*, and they were made two distinct presentative Churches, the Advowson of which pertained to the Religious.

The Church of *Preston* was only in part appropriated to the Abby, a portion of great Tithes being reserved for the endowment of the Vicarage which was now ordained here. Both these Appropriations were made to this Abby by *John Stratford* Archbishop of *Canterbury* for the encrease of their estate; only reserving out of *Boston* † five marks sterling to be paid yearly to the Priory of *Christ-Church, Canterbury*, for the use of their Infirmary, towards the more fitting support, relief and comfort of the sick Monks of the Priory; and out of *Preston* a pension of two marks and a half sterling, to be paid yearly by even portions at the Feasts of *St. Michael* and *Easter*, to the Sacrist of the said Priory, towards the repairs of the Church: Which Charter or Grant

See p. 17.

Nec auctoritate Pontificali pensionem annuam quinque Marcarum sterlingorum in Festis sancti Michaelis & Pasche per equales porciones annuatim Infirmarie Ecclesie nostre Cant. ad subventionem & sustentacionem magis congruam, recreacionem & solacium infirmorum monachorum ejusdem ab Ecclesia de *Boston* predicta. Nec non pensionem annuam duarum Marcarum & dimidii sterlingorum in dictis Festis ad porciones equales annuatim Sacriste nostre Cant. Ecclesie, ad reparacionem ejusdem, ab Ecclesia de *Preston* predicta in appropriatione hujusmodi, seu ipsarum Ecclesiarum unione reservavimus, ac rite imposuimus. — Compositis inter sacristam Ecclesie Christi Cant. &c. M. S.

is dated 17 Kal. Jun. A. D. 1340, and was confirmed by an Instrument of the Abbat and Monks of *Faversham* dated 4 Kalend. Junij, A. D. 1340.

In the Leiger book or Chartulary of the Abby is registred a Charter of *William de Luddewham*, Patron of the Church of *Luddewham* hard by *Faversham*, *Penes comitem de Rockingham*. in which he recites that ' He had given this Church to the Abbat and Convent of St. *Saviour's* of *Faversham*, and that he had made this Alms, Donation and Oblation in the Church of the Convent, on the altar *per cultellum*, with the consent of his heir *Mabilia* his daughter, and *Gysle* his wife, in the presence of the Convent and a great many of the Clergy and Laity; and that *William de Insula*, who sometime after married his daughter, devoutly intreating in the Chapter of the said Church of St. *Saviour's* the Fraternity and Communion of its benefits, and likewise taking the Text of the Gospels and placing upon the Altar this Charity, both generously granted it, and faithfully promised before the Altar that he would maintain it.' But notwithstanding the rehearsal of all this formality, and a Bull of Pope *Gregory X.* A. D. 1274, for confirming the Appropriation of this Church, the Convent, it seems, was forc'd to be content with a large pension paid them out of it. Instances of this nature we meet with in the Cartularies of other Religious Houses. I beg leave to mention one, as being in the neighbourhood of this Place. In the Cartularie of the Priorie of *Leeds* we find a Charter of Archbishop *Theobald* in which it's recited that *Alice de Essinges* who was the Wife of *Ralph de Eyosquer* had petitioned the Archbishop, that he would grant the Church of *Essinges*, the Scite of which was on her land, to the Monastery and Canons regular of *Leeds* in perpetuam eleemosynam: That she, *quantum ad se Spectabat*, had in his presence granted them the temporalities for a perpetuity: That *Gervase* the Priest likewise who canonically possessed that Church, and held the Parsonage of it, had freely resigned the said Church with all the appendices into his, the Archbishop's hands, on this condition that as long as he lived he should hold it freely and quietly of the Canons in their name, and not in his own: But on his removal, that afterwards in *jus & perpetuitatem Canonico-rum redigeretur*, and continue to their uses and dispositions to be ordained and possessed. In consideration of which premises the charter testifies that the Archbishop did canonically invest the Canons in this Church of *Essinges* and granted it to them to be possessed by them in perpetuum. But for all this, a Vicarage was never ordained here, nor did the Canons enjoy the profits of the Parsonage. But about sixty years after, Archbishop *Stephen* by the consent and will of *William de Essinges* Patron of the Church ordained that the Canons of *Leeds* should receive yearly twenty Shillings, *nomine beneficij*, from this Church, viz. ten Shillings at *Christmass*, and ten Shillings at *Midsummer*, *Et ut preter istos viginti solidos nichil possint sibi amplius vendicare in Ecclesia memorata. Cum autem Ecclesiam illam vacare contigerit, ad ipsius regimen dictus Willielmus de Essynges personam ydoneam presentabit. Salvo beneficio predictorum viginti solidorum predictis Canonicijs ab eo qui pro tempore persona exacte persolvendo.*

Newham. *Fulke de Nwewingham* gave the Church of *Nwewingham* to this Abby, as was pretended by the Abbat &c. But the Prioreſſe of *Davington* claiming it by a like grant, the Abbat and Prioreſſe both reſigned it into the Archbiſhop *Hubert's* hands for him to determine who had the beſt right to it. He accordingly awarded this Church to the Prioreſſe and Nunnery of *Davington*, they paying yearly therefore unto the * Firmary, or towards the ſuſtenance of the Monks of the Abby of *Faverſham* two Marks and a half.

In *K. Richard II.* reign the † *Spiritualties* and *Temporalities* of this Abby were thus valued, viz.

Spiritualia Abbatis de Faverſham.

<i>Eccleſia de Boſton in decanatu de Oſprege</i>	— — — — —	lx l.	s.	d.
<i>Eccleſia de Preſton in eodem decanatu</i>	— — — — —	xix	xi	xi
<i>Penſio in Lodynham in eodem decanatu</i>	— — — — —	lxvi	viii	
<i>Penſio in Neewyngham in eodem decanatu</i>	— — — — —	xxxiii	iv	
<i>Temporalia ejuſdem in dioceſi Cantuaria</i>	— — — — —	clv	vi	ii
<i>Summa</i>	— — — — —	ccxxix	xvii	iiii

In this reign Archbiſhop *Courtney* by his Will bequeathed to this Abby ten pounds. Many ſuch legacies were no doubt left to this Houſe, as likewise, according to the ſuperſtition of thoſe times, many an Angel to ſing *Trentals* for the ſouls of perſons deceased. They had likewise the benefit of large Fees for Letters of Fraternity, and the burials of perſons in their Church and Cloyſters, by which they made great additions to and encreaſed their wealth.

Monastiçon *Faverſham.* By a Letter of the Abbat's written to *K. Henry VIIIth's* Council on occasion of that Prince's demanding one hundred pounds of them by way of benevolence, it appears that the Abby had not recover'd it ſelf of that Debt for the payment of which *K. Edward I.* had taken it into his protection: ſince the Abbat complains to the Council that in this Prince's reign 'he was fatigued beyond his ſtrength, and as it were reduced to extreme poverty by the frequent payments of tenths and other things, moreover by many and heavy contributions, and loans of money hitherto unpaid in the whole or in part.'

A. D. 1499. In the 14th year of *K. Hen. VIIIth's* reign the whole Eſtate of this Abby is thus caſt up in its Leiger book, and amounted in the whole to *two hundred fifty five pounds ten ſhillings and two pence per annum.* By this we may ſee that the revenues of the Abby kept ſtill increaſing, ſince they were now 25 l. 12 s. 10 d. more than they were in *K. Richard II'd's* reign, without reckoning the *Weares*, and the Cuſtom belonging to the Mannor of *Faverſham*, &c. The particulars are as follow.

1. The

* *Ad Monachorum firmarium.* For the food, proviſion or ſuſtenance of the Monks: from A. S. ſcoreme.

† *Bonorum eccleſiaſticorum quædam temporalia dicuntur, alii vero ſpiritualia. Temporalia vocant prædia illa & poſſeſſiones, quæ ex principum aliorumque liberalitate obvenerunt. Spiritualia, decimas & alia id genus quæ a fidelibus Eccleſiæ offeruntur. Duareus de ſacris Eccl. Min.*

1. The Parsonage of <i>Boston</i> by the year	36l. 00s. 0d.	
2. The Parsonage of <i>Herne-hill</i> which is <i>capella annexa</i> to <i>Boston</i> , per ann.	10 00 0	
3. The Parsonage of <i>Preston</i> per ann.	13 06 8	
4. The Penfions of the Churches of <i>Luddenham</i> and <i>Newyngbam</i>	05 00 0	
5. The principal Mannor of <i>Faverfham</i> with the demefne lands per ann.	42 11 8	
6. The rent of <i>Upland</i> per ann.	52 10 0	
7. The custom belonging to the said Mannor per ann.		
22 acres and an half		
8. The rent in the Town of <i>Favvyrsham</i>	20 00 3	
9. The * farm of the said Town per ann.	06 16 4	
10. The * farm of <i>Casteri</i> and <i>Great Berton</i> by the year	00 12 0	* Perpetual rent.
11. The * farm and rent at <i>Frythenden</i>	02 16 3	
12. The farm in <i>Harty</i> per ann.	08 06 8	
13. The farm of * <i>Negdon</i>	08 00 0	
14. The farm of † <i>Lambert's-land</i>	11 00 0	
15. The Mannor of <i>Kingsnoth</i>	05 06 8	
16. The farm of <i>Wood-leefe</i> there	00 10 0	
17. The farm of land called <i>Horse-hops</i>	00 13 4	
18. The farm of <i>Wood-leefe</i> in the <i>Alan</i>	00 11 0	
19. The farm of <i>Bridewell</i> in <i>London</i>	04 00 0	
20. The farm of the Mannor of <i>Bendish</i> per ann.	24 00 0	
21. The farm of <i>Snowt-nears</i>	00 02 8	
22. The farm of <i>Lodgemark</i> per ann.	01 13 4	
23. The farm of <i>Priestfield</i> per ann.	01 13 4	
255l. 10s. 2d.		

The * *Weares* having been destroyed in K. Edward III's reign, by a tempest and the rage of the sea, the Abbat petitioned that he might have an abatement of the rent of 20 s. per ann. which he was to pay for them to the King: which petition was ordered to be laid before the Treasurer and Barons of the *Exchequer*, who were commanded to hear the Abbat's complaint and do him right. But what they did does not appear.

In the 15th Hen. VIII. they were demised to the several persons following at the old rent of 20 s. per ann. whose names and respective rents are written with the Abbat's own hand in the *Leiger book* of the Abby as follows.

1. *Simon*

* *Negdon* vulgo *Nagdon* pays 2 s. per ann. for the tithes to the Vicar of *Graveney* at *Laymar*. T. L.

† *Lambert's-land* pays 12 s. per ann. for the tithes to the Vicar of *Herne-hill*. T. L.

‡ *Weares* are large Wicker baskets made and flaked in the sea at proper places to take and catch fish which are thrown into them by the Tide. Sometimes they are made of Stone and Timber.

1. Simon Hopkin payeth per ann.	3 s. 4 d.
2. John Swanton, per ann.	3 4
3. Richard Harvey, per ann.	3 4
4. John Marsh, per ann.	3 4
5. John Northwood, per ann.	3 4
6. William Savyr, per ann.	3 4

1 l. 0 s. 0 d.

In the same reign we find the following gifts or benefactions to the Abby for the augmenting its Estate. * Sir John Eyneux chief Justice of the Common Pleas who had been Bailiff of the Abby, Edward Guildford, William Crowmer, George Guildford and Lodowick Clifford Esquires, by † license of the King gave unto this Abby thirty two acres of land called Upland with a certain barn thereupon builded; and also a Marsh called Gore-Marsh adjoining to the said thirty two acres in the parishes of Bolton under the Blene, and Herne-bill.

The said Sir John Eyneux gave likewise twenty three acres of other land to this Abby, lying at Hegdale in Preston just by the Town of Faversham. In this field is one of thole ‡ Pits mentioned by Mr. Camden in his *Britannia* to be about this Town, where the Britains were supposed by him antiently to have dug their || chalk to lay on their land: *e quibus cretam albam ad sterco-
randos agros effoderunt olim Britanni.* This Pit is to this day known by the name of Hegdale Pit.

Ralph Seyntleger and John Norton Esquires, William Norton Gent. William Clarke Priest, John at Stocke and Robert Rey settled upon this Abby the Mannor of Elynden with its appurtenances and 77 acres of land, 77 acres of pasture, 64 acres of wood, and a Quit-rent of 2 l. 0 s. 11 d. 53 Hens, and 6 Cocks, per annum, with their appurtenances in the parishes of Whitstable and Sea-salter.

John Roper, Ralph Seyntleger, and John Norton, Esquires; Thomas Hankenell, John at Stocke, and John Turner, joined in a settlement of two acres of Marsh-land lying in Luddenham called Eggingworth-marsh, alias Weld-marsh, on this Abby.

John Boyyor invested this Abby with thirteen acres of pasture in Herne-bill parish, called Botterel's, Dobby's, and Yalding's Croft, and an acre and an half of meadow land in Priestes-meade.

John Sare bestowed on this Abby 6 acres and 1 rode of land, being in two Crofts, called Hertange in the parish of Herne-bill.

Thomas

* This Sir John Eyneux, who was lord chief Justice of the Pleas in the Reigns of K. Hen. VII. and K. Hen. VIII. was a very generous benefactor to the *Augustin* or *White-Priory* in *St. George's Cant-
terbury*, and lies buried in *Christ Church*.

† The Statutes of *Mortmain* suppose a License of the King and chief lords to assure lands to Religi-
ous and Spiritual Persons.

‡ *Juxta Faversham*, ut alibi per hunc agrum, hinc inde putei magnæ profunditatis reperiuntur, qui ore angusto, sed inferius capaci spacio, distinctas habent quasi cameras cum suis e creta colum-
nis. De his variæ serunter opiniones. Ego autem nihil quod opiner habeo, nisi putei illi fue-
rint e quibus cretam albam ad sterco-
randos agros effoderunt olim Britanni. *Britannia*. p. 236.

|| It's not improbable that these Pits were made by digging Chalk to make Lime, when per-
haps the Abby was built.

John at Stocke and Robert Godbewe gave to the Abby thirteen acres and a half of land called *Newland* and *Hertange*.

Thomas Ouyt setled upon this Abby sixteen acres of land with its appurtenances, lying in the Isle of *Hartye* in *Shepway* at *Keyborow-hill*.

Upon the return of an *Ad quod damnum* (for that was the way after the Statute of *Mortmain*) it was certified that *William Brooke*, *John Goodwin*, and *John Goodbew*, might give, without prejudice to the King, unto this Monastery of *St. Saviour's* at *Faversham*, eleven acres of land called *Mentylham*, and twelve acres of land called *Cockham* or *Colkeham* with their appurtenances in *Herne-bill*.

At the same time *Richard Colwell* obtained a license to give unto this Abby eighty six acres of salt-marsh called *Julian-marsh* in the parish of *St. Thomas the Apostle* in the Isle of *Hart*. This *Richard Colwell* lies buried in the parish Church of *Faversham*, at every corner of whose Tomb-stone there is portrayed a WELL, and underneath written the word COL. an antient device to intimate to posterity peoples names, and called a *rebus*, because, as *Dr. Skinner* says, *convenient rebus nomina saepe suis*.

In the 21st year of this Prince, *Robert Fale* of *Faversham* by his last Will gave to the Abbat and Convent his Barn and Curtilage and the gardens on the East-side thereof, and to have ladder-room on the West-side of the said Barn to do reparacions on the said Barn whan nede shall require as it was then ynclosed from his grete garden, to theym and theyr successours for ever, upon condition that the said Abbat and Convent made sale and deliver'd all such tenements, shambles and ground that he had, and be bownde yn a convenient bonde unto the Vicar of *Faversham* for the time being to provide yerly eight loads of *logg-wood for the *Calefactory*, &c. as has been said already.

Notwithstanding all these gifts to augment the Estate and Income of the Abby, at its dissolution we find the whole of it valued at no more than 286 l. 12 s. 6 d. *halfpeny per annum*: but 56 l. 15 s. 2 d. *halfpeny per ann.* more than it was valued in *K. Richard IId's* time; and but 31 l. 2 s. 4 d. *halfpeny* more than the Estate was computed to be 14 *Hen. VII.* before any of these Lands, &c. were given to it. But in these several Valuations no manner of notice is taken of any Spiritualities or Temporalities belonging to this Abby in any other place besides the Diocese of *Canterbury*. So that very probably, either the Abby never enjoyed the Mannor of *Trengis* which *Q. Maud* is said to have bestowed on it, or it was exchanged for some other Estate in the Diocese of *Canterbury* more convenient for the Abby.



CHAP.

* From the *A. S.* *logian*; i. e. *Wood fit to lay up.*



C H A P. III.

Of the Franchises and Privileges of this Abby.

THE Franchises or Liberties granted to or claimed by this Abby were such as were commonly made use of by other Religious Houses. These were 1. The privilege of Sanctuary. 2. Of Sepulture. 3. Of granting Letters of Fraternity. All which were very beneficial to the Monks, and a means by which they increased their Wealth.

1 Kings ii.
28.

The Custom of flying to the Church for Sanctuary was taken from the Law, and practice of the Jews, among whom it was usual for offenders to *see unto the tabernacle of the Lord, and catch hold on the horns of the Altar* in order to protect themselves from the punishment of death to which they lay liable. It is said to have been first introduced into the Christian Church in the time of *Constantine* the great, and seems at first to have been a privilege more peculiarly annexed to the Lord's Table, which was therefore called *The Table from which no one could be ravished or taken away*. It was afterwards enlarged to the Body of the Church, and by the *Theodosian Code* was extended to the Precincts of it, viz. to the Houses and Lodgings of the Bishops and Clergy, and to their Gardens, Baths, Courts, and Cloysters.

The design of this Privilege was not to patronize wickedness, or to shelter men from the due execution of Justice, or the force of the Laws in ordinary cases; but chiefly to be a Refuge for the Innocent, the Injured and Oppressed: or in doubtful cases, whether Criminal or Civil, only to give men protection so long, till they might have an equitable and fair hearing of the Judges, and not be proceeded against barbarously and rigorously under pretence and colour of Justice: or at most only to give Bishops opportunity, as then was the usage, to intercede for Criminals and Delinquents in such cases as it was both becoming and lawful for Bishops to turn Intercessors. To which may be added, that here in *England* the reason given for allowing Criminals this privilege was, that they might amend their lives, and that this was the main reason why many Religious Houses were allowed *perpetual Sanctuary*, or for the life of the Offender; that he might there spend the remainder of his days in Piety and Devotion.

What the Privilege of Sanctuary, granted to this Abby was, does not appear; Whether it was that for 40 days only, or that for Life, or during the criminal's

criminal's Pleasure. It's plain by a record of the Mayor of *Faversham* in his *Monasticon* red booke — that this Abby had this Privilege, but whether of *common right*, *Faversham*. or by *special grant* we are not certain. It is there entred, that 'on the *Wednes-* Coll. No. viii.
' day after the Feast of St. *Alphage* 2 *Henry IV.* *William Clerk* Hosier, fled to the A. D. 1401,
' Church of St. *Saviour* of *Faversham* for Sanctuary and desired the Coroner. On
' which *William Ledys* Major and Coroner of the Lord the King in *hac parte*,
' went to the aforesaid place, and before him the aforesaid *Clerk* acknowledged
' himself to be a felon of the Lord the King, and confessed that on Sunday on
' the Feast of St. *Stephen* in the year abovesaid, he feloniously stole from
' *Agnes Thornewton* of *Newcastle on Tyne* one pair of Beads value two shillings,
' and desired that, according to the Law and Custom of *England*, he might
' be delivered from the Church. On which being led to the doors of the
' Church, he abjured the Kingdom of *England* before the said Coroner, who
' * assigned him the Port of *Dover* for his passage out of it.' It seems the
usage was, that after the person who fled for sanctuary had been there 40
days, if he was a Lay-man, he might by force be taken from it; and there-
fore it was usual, before those days were expired, to require the Coroner,
and a Justice of Peace, and before them to abjure the Realm, &c. The Oath
they took on this occasion was this: 'Hear ye this ye Justices, or O ye *Bracton* de le
' Coroners, I will go out of the Kingdom of *England*, and will not return *gibus lib. 3.*
' thither again without the leave of the Lord the King or of his Heirs; so *c. 16*
' God me help, &c.' But *Lyndwood* says that it seems to him that this Cust-
tom of the Laity's being to be compelled to leave the sanctuary after 40
Days was not a reasonable one, because it is contrary to the Ecclesiastical
Liberty, which wills that the Church have *pro semper* such to defend and keep.
But notwithstanding this opinion of this learned Canonist, it was adjudged
8 *Hen. VIII.* that sanctuary *de jure communi* was only for 40 days, which was
the case of all Parochial Churches and Church-yards: and that the enjoy-
ment of it *for life*, or *as long as the party pleased*, which was usually the case of
Religious Houses, depended upon special Grants to those Houses, which were
to be very well proved.

The Coroner or Justices having assigned to the Felon a certain place to
take shipping to go out of the Land according as he had † sworn he would,
the Custom was, that he went immediately to the said Port, in the common
and direct road, and as a token of his being under the Church's protection,
he carried a Cross in his hand. When he came to the Port, he was to tarry
there but one Flood and Ebb, if he could have passage; and till he could get
passage

G

* *Bracton* says, The Felon was to choose his Port. *Eligere debet portum aliquem per quem*
transire possit ad terram aliam extra regnum Anglia. De Legibus, lib. 3. cap. 16.

† *Bracton* thus describes what is to be done after Abjuration, viz. *Computari ei debent rationabiles*
diæ usque ad portum illum, quem elegerit, & debet ei interdici ne exeat Regiam Viam, nec
moram faciat alicubi per duas noctes, nec alicubi se divertat, nec mustum declinet a V's, nisi hoc
fuerit ex magna necessitate, vel hospitandi causa; sed semper teadat recta via ad portum, ita
quod ibi sit ad diem sibi datum, & quod transiret quam cito navem habuerit & ventum, nisi
tempestate fuerit impeditus. Lib. 3. cap. 16.

passage, he was to go every day into the Sea up to his knees, as assaying to pass out of the Kingdom; and if he could not get passage within the 40 days, or before the time of his being in sanctuary expired, he was then to put himself into the Church agen as a Felon.

Whilst they, who thus fled to any Church or Religious House for sanctuary, continued there, they were not to be denied necessary Viſuals, nor Raiment, nor Lodging, nor going out *ad Latrinas* to the proper place. For which our Canonist *Lyndwood* gives this reason: That no necessity ought to straiten him, who has committed himself to the Lord's Cloisters for protection. By *K. Edward's* Laws it was provided, That whosoever should lay violent hands on him who had fled to these places of sanctuary, if it was an Abby or Religious House, the offender should pay one hundred shillings; if a Parochial Mother Church, twenty shillings; if a Chapel, ten shillings. Archbishop *Boniface*, A. D. 1261, ordained, That they who forced such from their sanctuary in the Church or Church-yard, or from the King's High-way after their abjuring, or killed them when thus drawn forth out of these places, should be subject to all the Penalties of Sacrilege.

According to the Law of the Land this privilege was not extended to all sorts of crimes. For that a Servant that run away from his Master, not being provoked so to do by any cruel usage: A Freeholder's flying on account of his not paying the Taxes; a Man who run away for Debt; Stealers of Goods out of Churches or Chapels; and they who committed *Sodomy* and *Buggery*, could not have the benefit of this privilege, and were not admitted to abjure the Realm.

However well intended this might be at first, it is very plain that it came at length to be very much corrupted and abused. Any Clerk, altho' he had only the *first Tonsure*, flying for Felony to the Church for sanctuary, affirming himself to be a Clerk, was not to be forced out of it, and compelled to abjure the Realm, but to surrender himself to the Law of the Kingdom, which ordered such an one to be detained in the Bishops Prisons, *salva sibi Vita & Membris*, where he was to enjoy the Ecclesiastical Liberty, or be delivered to the Bishop to be tried. On which one of our Historians makes this reflection; that the Clergy going thus unpunished, had the license and liberty of doing what they would, and feared neither GOD nor Man. For, as he relates, King *Henry II's* Judges had intimated to Him, on his commanding them to punish Malefactors without distinction, that many thefts, rapines and homicides were frequently committed by the Clergy, to whom the Vigor of the Lay-Jurisdiction could not be extended; and that since His reign, about nine years, above an hundred homicides had been committed by the Clergy within the limits of England.

By a Constitution of *Ortboban* it was decreed, That in case any guilty of bloodshed fled to sanctuary, he was not to be touched within the precincts of the Church, *intra ipsius Ecclesie septa*. This the Canonists explained to mean the Houses of the Bishop, or Rector, tho' at a distance from the Church. In the

the same manner the general words *ambitus, præcinctus, clausura*, in the grants from the King to the Religious Houses, were construed to extend to their Gardens, Barns, Stables, &c.

Dr. Wickif therefore thus represents this Privilege or Franchise of Sanctuary in his time. 'Also, says he, covetous Priests challengen franchise and privilege in many great Churches that wicked men, open thieves, manfleers, that have borrowed their neighbours goods, and ben in power to pay and make restitution, there shullen dwell in sanctuary, and no man impeach them by proceſs of Law, ne Oth sworn on GOD's body, and used.' To the same purpose elsewhere: 'In ech Parish Church a common thief and manfleer shal be receiv'd forty daies at the least, and no law pass on him to make restitution, tho' he be of power, and to punish him justly for chastising of other mis-doers; but after forty daies he shal forswere the King's lond, and then many times he robbeth more, sleeth more men in trust of such refute, and this maketh many stronge thieves and cursed man-quellers in our lond. — Also great houses of Religion, as *Westminster, Beverly* and other, challengen, usen, and meynntenen this privilege, that whatever theif or felon come to this holy house of Religion he shall dwell there all his life, and no man impeach him. Tho' he owe poor men much good and have enough to pay it, and tho' he robb and sle every night many men out of the franchise, and every day come agen, he shall be meyn-ten'd therto.'

Great Sen-
tence of Curse
expounded,
c. 9. M. S.

Ibid. c. 24

To reform these abuses therefore it was affirmed and resolved by the King's Judges 8 Hen. VIII. That the general words aforementioned in the King's Grants to Religious Houses, did only include the Church, Cloyster, Dormitory, and Cemetery or Church-yard, not the whole precinct; that the grant of a Sanctuary in these places for Life, ought to be well proved, or otherwise to be declared null and void; and that any person while he was in Sanctuary, committing Treason, Murder or Robbery, did thereby lose the benefit of Sanctuary.

A. D. 1532

It had been enacted four years before, That if any Criminal should plead that he had taken any Church or Church-yard for murder, felony, or other place privileged for the same in a foreign countrey, and was against his Will taken out thereof; and it be found by the Inquest that the said murderer or felon was taken at large in the same shire where he is arraigned, that then he should have none advantage or benefit of the matter alledged by him for taking out of the Church or Church-yard, or other place privileged in any such foreign shire. This Act was to endure only to the next Parliament, and accordingly then expired. But eighteen years after it was revived and made perpetual; for which this reason was given: That sith the time of expiration of the said Act many abominable murders, as well of Priests as of other persons, robberies of Church, and robberies of Persons in their houses, as well by day as by night, and other most detestable Murthers and Felonies have

been committed and done within this Realm, and the more and more often, because that the said Statute hath been expired and ended.

But a Year before this it was enacted, That the Coroner immediately after the Confession of the Felon or Murderer taking sanctuary, and before his Abjuration, shall cause every such Felon or Murderer to be marked with a hot iron upon the brawne of the thumbe of the right hand with the signe of an A, to the intent he may be the better known among the King's subjects that he was abjured.

This Law not answering its design, *viz.* to deter men from abjuring the Realm, so that notwithstanding the strength and power of the Kingdom was greatly minished by so many being by their abjurations in outward Realms and Countries, an Act passed the next Year, whereby it was ordained, That they who take sanctuary, instead of abjuring the Realm and passing out of it, should abjure from all their liberty of this Realm, and from their liberal and free habitations, resorts and passages to and fro the universal places of this Realm which appertain to the liberty of the King's subjects undefamed, and should forthwith be directed by the Coroner taking and recording such abjuration, to any one sanctuary being within this Realm, which the same person could elect and choose there to remain as a sanctuary person abjured, during his natural Life, and to be sworn afore the Coroner upon his abjuration so to do, and to be burned in the hand, &c. And if after such abjuration any person so abjured came out of the same sanctuary to the which he was assigned, and was taken without the same sanctuary, not having the King's special pardon or license so to do, then he was to suffer death.

But even this Law did not remedy the mischiefs arising from these Sanctuaries. For *five* Years after it was observed by the Parliament, That 'upon trust of Sanctuaries, and the licentious liberties that heretofore have been, and yet daily be used in the same, divers persons have been the more bold to perpetrate and commit many detestable murders, rapes, robberies, thefts, and other mischievous, detestable and abominable deeds, for that they have been always relieved, aided and succoured by the Sanctuaries, whensoever and as oft as they or any of them have offended.' It was therefore enacted, That every sanctuary person should wear a badge or cognizance, to be appointed by the governor of every Sanctuary, openly upon his upper garment of the compass in length and breadth of ten inches; upon pain of his losing the benefit of Sanctuary if he be found without his lodging not having this badge. The persons in sanctuary were likewise to wear no weapons other then their meat-knives, and them to occupy or wear but at their meals only. They were likewise ordered not to be out of their lodgings before Sun-rising or after Sun-set.

These wise provisions not being an effectual remedy for the mischiefs complained of, six Years after it was enacted by the King's Majesty in Parliament, That all manner of Sanctuaries shall utterly be extinguished, except Parish-Churches

Churches and their Church-yards, Cathedral Churches, Hospitals and Churches Collegiate, and all Chapels dedicated and used as Parish Churches: and that *Wells* in the County of *Somerset*, *Westminster*, *Manchester*, *Northampton*, *Norwich*, *Tork*, *Derby*, and *Launceston*, should be places of privilege for term of Life: so that persons taking sanctuary in any Church, &c. might abjure to any of these places not being full of the number appointed. This number was twenty, who were to be registred, and every day called over by the Governors of these privileged places. By the same Act it was ordained, That the privilege of Sanctuary should not extend to wilful murder, ravishment of women, burglary, robbery on the highway, or houses, or of Churches and Chapels, burning of houses or barns, nor to any abettors of such offenders.

II. Our Abby had the Franchise of Sepulture. Dr. *Wiclif* reckons *Burying* one of the *three* Privileges granted to the Religious by the Popes: and it was indeed, as they managed it, a very gainful one. They were paid very largely for breaking the Ground in their Churches and Cloisters, and had the Art of turning the graves there made into shrines, and of receiving a present under the name of an Offering for every visit that was made to them. They had besides the fee for *Trentals*, which was an Angel or ten shillings. Now, as an opinion was raised of the more than ordinary Holiness of the Religious Houses, it soon became fashionable for those who were of ability, to order their sepulture in their Churches and Cloisters as places of greater security and more beneficial to their dead bodies than their own Parish Churches and Cemeteries which were reckoned not so Holy. Accordingly *Chaucer* represents the Friars as pressing upon rich people, and enticing them to be buried among them from their Parish Churches, that so they might have the advantage arising from such Funerals. Dr. *Wiclif* tells us the same, That 'for Pride, and Covetousness they drew from Curates or the Parochial Clergy, their Offices and Sacraments in which lay winning, and worship ——— that they drew to them burying of rich men by many subtil means, and Mass-pence and Trentals, but that they would not come to poor mens dirge, nor receive them to be buried among them.'

Bp. *Kramer's*
Parochial
Antiquities.

Jack Upland,
No. 36.

Objections
of *Freres*
c. 10. M. S.

III. The Abbat, &c. of this Abby granted *Letters of Fraternity*, as they were called, whereby it was pretended that the persons to whom these Letters were granted, were made partakers both in their Lives and at their Deaths, of all the Masses, Orisons, Fasts, Alms, Abstinences, Watchings, Labours, and the other good deeds which were done by the brethren of that Order of which the Convent was which granted these Letters, and admitted them to a special Confraternity. These new Brotherhoods, the effect of superstition, sequestering themselves from the common society and employments of other Christians, upon pretence of a more constant attendance on Religious Worship, and using austerities in a feigned humility and neglecting of the body, affected and obtained the name of Religious; and soon prevailed so much upon the good opinion of some devout Princes and Nobles that large Convents were provided for them. Here they brought themselves into yet greater
repute

Collec. No. 12.

repute by reports industriously spread by themselves of the strange and unusual Fastings and Raptures, and Visions of some Enthusiasts among them: insomuch that an opinion was soon raised in the World that the * Orisons and Masses of these Recluses were more meritorious and of more prevalent intercession than the addresses and prayers of any other persons, praying even for themselves. So that happy was he or she, in their own conceit, who could, tho' at never so dear a rate, purchase these Letters, by which they fondly fancied they were made partakers of all their good actions. Thus is it recited in the Letters themselves, that the persons, to whom they were granted, instantly desired them, and that by them the Religious favoured their holy desires, and devout supplications.

Life of Dr.
John Wiclif,
p. 132.

This foolish and superstitious opinion Dr. Wiclif thus argued against. ' Thus, says he, the rightful deling of GOD for the good life of men is forgotten, and deling of sinful fools that knowen not the ableness of men, and rightfool doom of GOD is holden forth: And therby mighty men brought out of belief to trust more in special praying and applying of sinful men, than in the rightful parting of GOD, and righteousness of their own Life, and by trust of such special prayers Lords understonden that they shulden be excused tho' they done Evil.' To the same purpose our Poet

Jack Upland.

Chaucer: ' Frere, what charity is this ——— to such rich men to give Letters of Fraternity confirmed by your general sele, and therby to bere him in hand that he shall have part of all your Masses, Mattins, prechings, fastings, wakings, and all other good dedes done by your brethren of your order, both whilst he liveth and after he is dead, and yet ye witten never whether your deeds be acceptable to GOD, ne whether that man that hath that Letter be able by good living to receive any part of your deeds: and yet a poor man, that ye wite well or supposen in certen to have no good of, ye ne given to such Letters, though he be a better man to GOD than such a rich man.'

Coll. No. ix.

In the Leiger book of this Abby we have recorded one of these † Letters granted by the Abbat and Convent to Cardinal Wolsey, in which is recited his affection and devotion towards their Order and Church, and it is ordained and granted, besides his having a part of all their Masses, Prayers, &c. that ' after his decease his soul should be recommended by absolutions and prayers by all the Monasteries and Religious Houses in England, and his name in writing be carried by their Brief-bearer to all the places of the Religious thro' out England as it's usual to be done for the Abbats and brethren of their Convent. His name was also to be specially registred in the Martirology of their Chapter for an everlasting remembrance.' So well skilled

* ——— animadvertens sacrificia Missarum & alia vitæ exercitia ad delenda peccata, virtutesque augendas non modo hiis qui faciunt ea veram etiam illis pro quibus & ad quorum commodum referuntur proficere ——— Formula Literarum Fraternitatis.

† Mr. Southey supposes these Letters a complement paid to the Cardinal by the Abbat, &c. for some benefaction which he had given them.

skilled were these men in the follies and weakneses of mankind, and artfully to apply to their blind side to serve their own mercenary purposes.

These † Letters of Fraternity seem to have been granted to the Cardinal, without his seeking, to engage him in the Interest of the Abby: since it's not said in them, as it's usually recited in these Letters, that they were given to him *sedulo ejus precibus*, at his earnest request, but for his affection and devotion to their Church and Order. In these Letters the Abbat and Convent stile themselves of the Order of Saint *Benedict*, and date them April 1516, very soon after *Wolsey* was made a Cardinal, the confirmation of which Dignity he received but four months before. So early did this Convent court this great Minister's Favour.

To these *Franchises* may be added the Abbat, &c. having their Estate exempted from the Jurisdiction of the Admiral of England, so that all *punishments*, *Coll. No. v. corrections*, *deadends*, *flosson*, *jetson*, and *wreck*, and all other contingencies whatsoever, whensoever, or howsoever on the land, waters and sea with all and singular their appurtenances were determined by prescription and ancient usage time out of mind to pertain to the Abbat and Convent.

Lastly, the Abbat, as Lord of the Mannor, and a principal party in the Charter granted to the Town of *Faversham* had very great Authority in the Civil Jurisdiction of the Town. His Steward, whose title was *Seneſchallus Domini Abbatis Curie Domini Regis apud Faversham*, sat in Court with the Mayor next to him. Thus I find in an ancient Feofinent dated *Septem. 10. 21 Edward I. Thomas Everard* Mayor is mentioned first, and then *Stephen Lyford* the Lord Abbat's Steward. *Southey's Collect. M. 1.*

About the exercise of this Jurisdiction were very frequent suits and contests between the Townsmen and the Abbat, which lasted till very near the Dissolution of the Abby. By the Town's being incorporated and enfranchised with the Liberties of the Cinque Ports, they claimed an exemption from the Jurisdiction of any Court but that of *Shepe* or *Shipway*; a Court erected by *R. John* when he granted his Charter to the Five Ports. Thus the Author of *Heta*; P. 116. *Barones quinque Portuum alibi convenire vel respondere non debent nisi apud Shepye.* The Barons of the Five Ports, ought not to make their appearance, or to answer any where but at the Court of *Shepye*. On the other hand the Abbat demanded their appearance at his Court, and to have cognisance of all the pleas within the Town. Of this the Men of *Faversham* made their complaint, which was refer'd to *Stephen Pincester* then Constable of *Dover Castle*, *quod debitum faciat eis secundum consuetudinem quinque Portuum*, to do them justice according to the Usage of the Cinque Ports. On this the Abbat was summoned to appear at the Court of *Shipway*; But whether he refused to obey the summons, or would not stand to the decision of the Court, He was it seems, adjudged by the Court to be imprisoned for his Offence. On this the Archbp. of *Canterbury* *4 Insti. p. 224.* caused

† These Letters used commonly to be paid very dear for. Thus *Edmond Rede* Esq; Lord of *Burghal* paid to the Abbat and Convent of *Dorchester* 20 pounds for their grant of Letters of Fraternity to him. See *Bp. Kennet's Parochial Antiquities* &c. p. 616.

Not. Par. n.
115, clauf.
2. 30 Edw. I.
m. 13.

Prynn's Hift.
of Ed. I. p.
31 Edw. I.

30, 33 Edw. I.
Madox's Hift.
of the Ex-
chequer.

caufed the Conftable, &c. to be cited into the Ecclefiastical Court, but the King prohibited their proceedings for this reafon, *quia fecundum confuetudinem regni approbatam, & ratione juris Regij, miniſtri Regis pro aliquibus quæ fecerunt ratione officij fui trahi non debeant.* But notwithstanding this the Archbishop excommunicated the Conftable and his Officers, on which the King wrote to him, and in his letters ſtil'd the Court of *Shipway* the great Court of His Ports. But this difference ſeems thus to have been compromiſed, viz. That the Abbat ſhould not only have the liberty of * *Inſangtheofe* and ‡ *Outſangtheofe*, but alſo the cogniſance of all other pleas happening within the ſaid Town that ſhould belong to the liberty of the Five Ports, except ſuch as ſhould fall under the Cogniſance and Jurisdiction of the Court of *Shepey*.

Not long after this were the Barons of *Faverſham* fined five hundred Marks in the Court of Exchequer, that they might have a Charter of divers liberties granted to them by the King, and a pardon of certain ameracements incurred by them in the Court holden before the King, and *Robert de Burgeſſe* Conſtable of *Dover*, &c. and likewiſe a pardon of certain treſpaſſes which they had done to the King, in preſumptuouſly uſurping ſundry Royal Liberties without any Grant thereof from the King: which looks as if the Barons thought themſelves, by virtue of their Charter, intituled to the Liberties of the Royal Mannor which the King had before granted to the Abbat, &c. and therefore actually took poſſeſſion of them.

This matter ſeems firſt to have been conteſted in the reign of *Hen. III.* when it was thus determined, viz. That the trial of delinquents ſhould be within the Abby, or in the Abbat's Court; but that if the perſon ſo tried deſerved for his crime to loſe life or limb, the execution of the ſentence ſhould be within the xxxii *Haghes* and Men of the Town of *Faverſham*. Theſe *Hagha* were Houſes within a Cloſe or with Orchard and Garden. Two of theſe *Hagha* are mentioned in the Survey in Dome's-day-boc at *Canterbury* as belonging to this Mannor. But whereabouts theſe xxxii Houſes ſtood at *Faverſham* has been long ſince unknown. For upon an inquiſition taken before *Henry Cobham* Sheriff of *Kent*, 29 and 30 K. Edw. I. when this diſpute was again revived, the Jury returned an ignoramus of 28 of them †.

About the meaning of this word *Haga* there are ſeveral opinions. The word ſignifying a *Hedge*, it has been thought by ſome that it ſignifies incloſures, or what is called here in *Kent* a *Haw*, or *Hawmel*, i. e. a ſmall cloſe hedged in.

Others have fancied that *Haga* is a houſe with ruddle or wattle walls. So, it's plain, not only our houſes, but our Churches were built in ancient times.

Accor-

* A liberty granted to the Lord of the Mannor to judge any thief taken within his Fee.

‡ A liberty whereby a Lord, &c. is enabled to call any man dwelling within his own Fee, and taken for Felony in any other place, and to judge him in his own Court. *Cowell's Law Interpreter.*

† Near the Market-place at *Faverſham* is a Houſe rebuilt a few years ago (the Fee of which is the Town's, and Mr. *Edward Brook*, Grocer, the preſent Leſſee) in the wainſcot of which belonging to the old Houſe is this ancient date, viz. 1115. one hundred and thirty ſeven years before K. *Hen. III.*'s infranchiſing this Town with the Liberties of the Five Ports.

Accordingly Sir Henry Spelman tells us that a nameless writer describes a *Haga* Glossarium. or *Haegb* to be a house with shops.

But Sir Edward Coke tells us that in an ancient plea concerning this Town Institutes; in Easter Term 30 Edw. I. coram Rege, ' *Haga* or *Hawes* are interpreted to Part. 1. ' signifie *Mansiones*. ' Now, according to *Bracton*, *Mansio* may be a building De legibus. Lib. v. trac. 9. c. 28. of many houses; or one house which is a lone dwelling without a neighbour, and out of many of these Mansions may a Vill be vicinated. So again, *ad unam mansionem pertinere poterunt plura tenementa*; a great many tenements may pertain to one Mansion. So that, according to him, a Mansion seems to be what is called a capital Messuage.

Others understand by a Mansion the same which *Bede* calls a Family, viz. a House with so much Land to it as is sufficient to maintain a Family. *Domesday* book mentions *Mansure terre*, 80 of which were rented at 11 l. 13 s. 4 d. per annum.

From *Domus* instead of *Haga's* occurring in *Domesday*-book where it mentions Oxford, it has been concluded that *Domus* signified a better building than *Haga*. But the same *Domesday*-book tells us that in *Canterbury* *Duas Domus duorum burgensium, unam foras, aliam intra Civitatem, quidam Monachus Ecclesie Cantuariensis abstulit. Hec erant posite in calle Regis.* Glossary at the end of Langt's Chronicle, p. 603. What sort of buildings must they be which were erected in the King's Highway, or on the Lord's Wast, and so easily demolished?

By all this it seems not unlikely that the xxxij *Haeghs* before mentioned were Houses of the Principal Tradesmen of the Vill with the shops and warehouses thereto belonging.

In the 35 Hen. VI. Richard Brayton being then Maior, an Order of Wardmot was made, by which a Fine was imposed on such as should not be at Guild-Hall Green at the Election of a new Maior, and did depart before they had presented the Maior elect to the Abbat to be sworn. But in the 3 Hen. VIII. Laurence Straynsham Esq; a Gentleman of very ancient extraction and a good estate, being chosen Maior, refused to be sworn before the Abbat and to take the usual Oath of Obedience to him. On which the Abbat sued him in the Star-Chamber, where Straynsham was fined for his contempt of the Abbat's Jurisdiction, and it was decreed that the said Straynsham within 8 days immediately following should, according to the ancient custom, take such an Oath before and to the Abbat for the execution of his Office of Maior in the same manner and form in which the Maiors heretofore used to take it, and as it is contained in a certain english bill annex to the decree, viz. *truly to obey the Abbat and Convent of the Monastery of St. Saviour of Faversham, Lords of the Town, in all lawful commandments, and truly to maintain and keep to his power the Freedoms and Rights of the said Monastery.* It was likewise enjoined to the said Straynsham that in case he did not obey this decree within eight days, he should pay one hundred pounds.

About the same time the Abbat complained to R. Henry that the Men of Faversham had in a riotous manner broken his Prison at King's-mill, and had from thence taken by violence one John le Norreys: which complaint was heard by the King, and determined by Him under his seal.

The Abbats, &c. had likewise as Lords of the Mannor the Profits, arising from the Market, which in the survey of the Mannor in Domes-dai-boc were, as we've seen, valued at iv pounds a Year. They had likewise the income of the Fair, which for that reason used to be kept within the precincts of the Abby.





CHAP. IV.

Of the Free-School of Faversham.

IT has been observed before that within the Abby was founded, a little before its dissolution, a Grammar School for the instruction of the Novices of the Convent. But with the Abby the School fell, and the lands settled on it became invested in the Crown, in whose possession they continued till the Reign of Queen Elizabeth. The Inhabitants of the Town of *Faversham* being sensible of the usefulness of such a School, for the education of their Youth, and of the advantage their Town might receive from it by the Children of the neighbouring Gentry being sent thither to be taught, petitioned the Queen to erect and endow a Grammar School in their Town for the good education and instruction of their Youth, and of those of the neighbouring parts, according to the purpose and intention of Dr. Cole in his Foundation of one in the late Abby, and to settle on it the Lands with which he had endowed that School, and which were now in the possession of the Crown. This Petition Her Majestie granted, and by her Royal Charter, dated July 14 in A. D. 1576; the eighteenth Year of Her reign, ordained that the Major, Jurates and Commonalty of the Town of *Faversham* and their Successors should be the Governors of the Revenues of the said School, which was to be called *The Free Grammar School of Elizabeth Queen of ENGLAND in Faversham in the County of KENT*; and that they should be a Corporation for that purpose, and have a common Seal to use in all matters relating to the Estate of this School. This * Seal was the Queen represented sitting on a Throne with this Legend round it, SIGILLUM LIBERÆ SCHOLÆ GRAMMATICALIS ELIZABETHÆ REGINÆ IN FAVERSHAM.

Carta Regia
de fundacione
liberæ Scholæ
Grammaticalis
in *Faversham*
penes Guardi-
anum Collegij
omnium sanc-
torum Oxoniæ.

The Estate vested by the Queen in these Governors by this Her Royal Charter was the very same which had been before given by Dr. Cole for this purpose, only reserving to the Queen, Her Heirs and Successors all the great trees,

H 2

woods

* This Seal was some Years since kept so carelessly that it was found by a Townsman of *Faversham* in a by-street or lane of the Town who brought it to Mr. Thomas Lees then Master of this School, who gave it to the then Major. *Ex ore ipsius Magistri Lees.*

† — exceptis tamen — semper & Nobis, Heredibus & successoribus Nostreis omnino reservatis omnibus grossis arboribus, boscis, subboscis, — reddend. inde annuatim nobis — sex libras, sex solidos, undecem denarios unum obolum & unum quadrantem — ad recepta Scaccarij Nostri. —

woods and underwoods, and a rent of six pounds, six shillings and eleven pence three farthings to be paid Yearly into the receipt of her Majesties Exchequer; and providing that if the Lands in *Hern-hill* and *Laydown* were not concealed or subtraſted, then the Grant to be void for thoſe Lands only.

The Queen moreover ordained by the ſaid Charter that the power of nominating a Schoolmaſter for this School ſhould be in the Warden or Sub-warden and the ſix ſenior Fellows of *All-ſouls College* in *Oxford*, who ſhould likewiſe remove or diſplace from time to time the ſaid Maſter, as to them ſhould ſeem for the better: That the ſaid Warden or Sub-warden, and the foreſaid ſeniors, or the major part of them, together with the Major, Jurates and Commonalty of the Town of *Faversham*, or the major part of them, ſhould make fit and wholeſome rules, ſtatutes, &c. in writing, concerning the government and direction of the Schoolmaſter, and Scholars of the aforeſaid School, and the ſtipend and ſalary of the Schoolmaſter, and the diſpoſition of the rents, revenues, hereditaments, and goods of the ſaid School; which Statutes ſhould be inviolably obſerved: That if a School-maſter, on any vacancy, was not preſented by the Warden, &c. of *All-Souls* within two months after the voidance, the * Archbp. of *Canterbury* for the time being ſhould appoint a fit perſon for this place of School-maſter: That the Governors of the revenues of this School ſhould pay to the School-maſter for the time being twenty pounds of lawful money of *England* at the ſeveral Feaſts of the Nativity of *St. John* the Baptiſt, *St. Michael* the Archangel, the Nativity of our Lord, and the Annunciation of the Bleſſed *Marie* the Virgin: and ſhould have Licence for purchaſing Lands to the value of twenty pounds per annum for the better ſupport and maintenance of the ſaid School, notwithstanding the Statute of *Mortmain*.

According to the powers granted by this Charter to the Warden or Sub-warden and the ſix ſenior Fellows of *All-Souls College*, together with the Major, Jurates, &c. of the Town of *Faversham*, to make Statutes for the government of this Free-School, were Orders made and eſtabliſhed by *Robert Hoveden* Warden of *All-Souls*, &c. in the Year 16 -- according to which the School is at preſent governed. And as the Rents of the Eſtate with which this School is endowed have been improved ſince the firſt foundation and ſettlement of it, ſome addition has been made to the poor ſtipend of the Maſter according to the intention of the Royal Founder.

The School-houſe, which ſtands within the precincts of the late Abby, is very pleaſantly ſituated on the North-ſide of the Church-yard, thro' which the way lies to it from the Town. It conſiſts of an upper ſpacious room for the teaching of the Youth, and a cloſet for the Maſter, under which is a large

* ——— liceat & licebit Archiepiſcopo Cantuarienſi pro tempore exiſtenti talem probam, aptam, literatam & idoneam perſonam de tempore in tempus ad officium pedagogi Scholæ prædictæ appunctuare, ut ipſe idem Officium exequi valeat & poſſit pro opportuna educatione & Inſtructione puerorum & juventutum ad Scholam prædictam eadem cauſa venientium, prout diſcretioni ſuæ magis videbitur neceſſarium & opportunum. ———

large paved place open to the front and benched, for the sport and diversion of the Children, without their being exposed to the Injuries of the Weather. By it is a small room for a Library for the use of the School. Before the School House is a very fine gravel walk for the Inhabitants of the Town to walk and divert themselves on. At the bottom of the School-room is written on the Wall the following account of the Masters of the School from the first foundation of it.

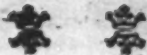
Nomina & Cognomina hujus Ludi Gymnasiarcharum a jacto ejusdem fundamento.

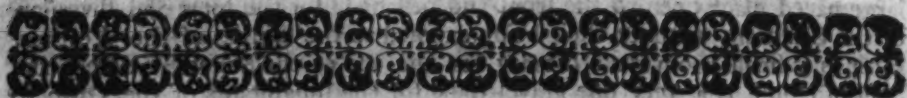
1. Elias Mede. A. M.
2. Robertus Stone.
3. Gulielmus Rawleigh gen. L.L.B. Collegij Omnium Animarum Academiae Oxon. A. D. 1605. nienfis quondam socius: multiplici linguarum peritia imbutus, omni literarum genere perpolitus, vitæque integritate decoratus. Qui 20 libros grammaticos in hujus muscoli usum, & quam plurimos, viz. 28 commentarios theologicos ad Bibliotheculae institutionem civili huic corpori suo testamento reliquit.
4. Johannes Cross 1613, A. M. Collegij Omnium Animarum prædicti alumnus. A. D. 1613. Verbi Divini præco legitime constitutus, hujusque Ludi hoc tempore Moderator. Obiit. 15.
5. Nicholaus Billingsley.
6. Penitence Nichols.
7. Joshua Childrey. Deinde redeunte Carolo S. T. P. & Archidiacono sarisburienfis.
8. Johannes Reader.
9. Johannes Sherwin, A. M. & postea Rector de Luddenham.
10. Thomas Lees, A. M.

The present Master 1726, is Stephen Boudage Lloyd, A. M. of All-Souls College; to whose kind assistance I owe this account.

On another wall are written some Latin Verses, the purport of which is, That this School-House was built A. D. 1577, at the expence of the Mayor, Jurates, and Commonalty of the Town; Nicholas Upton then Mayor, Robert Fagg one of the Jurates, and Edward Rainolds, being supervisors of the work. A. D. 181

As to the little Library in the lower room it was first founded by Mr. Rawleigh, Master of this School, for the use of the School: But it has been since augmented by Thomas Menfeild Mayor of Faversham 1614, who by his will dated July 26 that Year, gave all his bookes which Mr. Crosse, then Master of this School, should think fit for it. Since which time it has been improved by Gifts, and such books as the Governors of the School have from time to time purchased out of the Revenues of it.





C H A P. V.

Of the Church of Faversham, &c.

Thom Chron.
col. 2091,
Thoma Spratt
Chronica.

JUST by the Abby, which I have been now describing, stands the Parish Church of *Faversham*, so near that one would have thought it might have served the Religious of the Abby without building a new one: But it seems it did not. It is dedicated to *St. Mary of Charity*, as the Priory in *France* was on which the Monks of *Cluni* depended, and was commonly called Our Lady's Church of *Faversham*. It was of the undoubted Patronage of the King who was Lord of the Mannor. But the Monks of *St. Austins* Abby tell us that *K. William* the Conqueror in the Year 1070 granted to their Abby, for the salvation of his own soul, and of the souls of his Parents and predecessors, and of those who succeeded him by an hereditary right, the Churches and Tithes of the two Mannors of *Faversham* and *Middleton*, and of all the Rents which were paid to Him of these Mannors, and their appendants, of land, wood, meadows, and water, except the Tithes of Honey and * penny-gavels: and that this Royal Grant was confirmed by *Theobald* Archbishop of *Canterbury* 1138. But if this was so, this Grant, like many others to which the Religious pretended, was superseded, and did not take place.

The Monks of *St. Austins* inform us themselves, that it was near a hundred Years after the pretended Grant of this Church and its revenues made to them by *K. William*, that they were put in possession of them, which according to their account, was thus effected. The greatest part of *St. Austins* Abby having been burnt down in *August* 29, 1168, the Abbat and Monks on account of this sad disaster, solicited *Pope Alexander III.* for some augmentation of their Estate to rebuild their Convent. On which the Pope, commiserating this their Calamity, confirmed to them this Church of *Faversham* for the rebuilding their Monastery, and allotted the Churches of *Mensire* in *Tem*; and *Middleton* to the sacristie or for the repairs of it. The Pope's Bull recites how fit it was for him to yield an easy assent to the just desires of the Petitioners, and to the bringing to effect those wishes of theirs which were so reasonable. A plain intimation that they had never taken effect before! Therefore concurring very joyfully with their just demands, He by the Authority Apostolical, and the Patronage of this present Writing, did confirm and strengthen to them and their Monastery the Church of *Faversham* with the Chapel

* Rents of the Mannor so called, from a penny, i.e. 3 d. of our present money, being paid to the Lord as a Quit-rent for an acre of land.



Chapel of St. James [at Shelmich] and all other appurtenances canonically granted to them: indulging them moreover the liberty of choosing Clerks in their Parochial Churches, and of presenting them to the Bishop; and prohibiting the Abbat or Prior of the Monastery to grant or assign to any one the Possessions, Churches, or Obediences, appertaining to the said Monastery, without the Consent of the Chapter or the major part of it. Of this clause the Monks made great use in their after dispute with the King about this Parsonage and its Advowson, the story of which is as follows.

Osborne de Camera, so-called because he was Clerk of the King's privy Chamber, Rector of this Church, died about the Year 1201, or the second Year of K. John's reign. The King, as rightful Patron, presented *Simon Fitz-robert* Archdeacon of Wells, and the Archbishop's Vice-chancellor, who was accordingly instituted by the Archbishop, to this Church. But the Monks knowing very well what great things their next Neighbours of the Cathedral Church of the Holy Trinity had done for the see of Rome by their obstinacy, in opposing K. Richard, and what returns had been made them; and being sensible that every insult offered to the secular Power was a welcome sacrifice to the Pope, who was glad of any occasion of affronting and lessening it, were resolved to claim what they called their right; and to take the profits of this Church to their own use. Taking advantage therefore of their Neighbourhood to it, before ever the King's Clerk could come thither to be inducted, and take possession of the Church, the Monks sent one *Brandan* a Monk of their Convent, and one Master *Stephen* to take Corporal possession of the said Church for them. But, as they relate the story, when they came, tho' it was but the Saturday after the Death of *Osborne* the last incumbent, they found Master *Eberard*, at that time the Archdeacon of Canterbury's Official, sitting in the Church Porch. *Brandan*, and Master *Stephen* therefore made a protest before the said Official of the right which the Abbat and Monks of St. *Augustin* had in the Church of *Faversham*: and having thus made protestation of their right, they exhibited, as *Thorn* tells us, authentick instruments as well of the Kings *William*, *Henry* the second, and *Richard*, as of the Archbishops *Theobald* and *Hubert*: as likewise the Confirmation of Pope *Celestine* expressly inhibiting the Abbat and Convent to alienate the Churches of *FAVERSHAM* and *MIDDLETON* from their proper use, or upon any title of alienation to confer the said Churches on a secular person. By this it's plain that the Monks were sensible this their pretended right to this Church was not an undisputed one. According to the account given by themselves, the last incumbent was presented by their Abbat *Roger*, at the request of K. *Henry* II. the present King's Father, and was to pay out of this Parsonage to the Abby an yearly pension of $\frac{1}{6}$ six Marks. This the Monks represent as an acknowledgment of their being Rectors

† This was one of the early projects which the Religious invented to oppress the secular Clergy and enrich themselves: that when the Advowson of a Church was given to an Abby, they would not present a Priest but on the Simoniackal compact of a reserved Pension to themselves, whereby the Parish Priests became tributary to their Patrons the Abbats and Monks. See Bp. *Kenne's* Parochial Antiquities, p. 87.

Rectors of this Church, an open Confession that the dispute was not so much about the Advowson or Patronage of this Church, as about its Profits or Great Tithes. They further tell us that their Abbat's complying with the King's request in presenting *Osborne* was not only without, but against, the consent of the Convent. On the other hand, the King insisted on His being the undoubted Patron of this Rectory, and that *Osborne* was presented by his Father in his own right. And indeed this seems to be the truth, and that the Monks had no farther claim to this Church than the having paid to them out of the profits of it the yearly pension before mentioned. A case of much the same nature we have in the foregoing History of the Abby of *FAVERSHAM*. *Algarus* the Abbat, because of a pension granted to the Abby out of the Church of *Luddenham* by *William de Luddenham*, sued his grandson *William de Insula* for the whole.

But *Brandan*, &c. as if the matter had been concerted before-hand by them, to make short work of this dispute and secure the determination of it to themselves, having exhibited the Instruments before mentioned, forthwith went into the Church and took possession of it, in the name of the Abbat and Convent, and in presence of the parishioners solemnly appealed unto the lord Pope, for themselves and their Convent, and their Churches, and especially for this Church of *FAVERSHAM*. At the same time *Brandan* presented to the Official, because the Archbishop was then abroad, on the part of the Abbat and Convent, a certain Chaplain or Curate named *Herebert* to serve in the Church.

The Official not admitting *Herebert* to serve the Cure, *Brandan* the same day presented him in the * Chapter of *HOSPENGES* in the presence of the said Official, and caused the aforesaid Instruments to be recited in the hearing of the whole Chapter, and solemnly renewed the appeal to the Pope.

The Abbat of *St. Austins* also from some likely and probable conjectures, as it's said, weighing the danger that threatened himself and his Monastery in relation to the right and property claimed by him in this Church, went thither himself in person, *cum majoribus de suo consilio*. And first of all in the Parsonage house of the said Church he solemnly appealed to the lord Pope in behalf of himself and his Monastery, as also in behalf of the state of all the Clergy, Churches and Parishioners appertaining to the Monastery of *St. Augustine*, and especially for his Church of *Faversham*, as he called it, and the Monks who were in that Church on his and the Monasteries account. From the

Bp. *Kennet's*
Paroch. Antiq.
p. 640.

* The Rural Deans held their *Capitula* or Chapters made up of all the instituted Clergy or their Curates as their Proxies, and the Dean as President or Prolocutor. These were most commonly held once a month, at the beginning of it, and were for this reason called *Kalendar* or the monthly meetings. At these meetings complaints and informations were exhibited of all offenders against the laws and discipline of the Church, and the execution of them enforced, particularly of those wherein the Clergy themselves were concerned: Disputes betwixt them and their Neighbours about Tithes, &c. amicably arbitrated, &c. So that the laying aside these meetings was, perhaps, the greatest blow that was ever given to the Discipline of this Episcopal National Church.

the Parsonage House the Abbat went to the Church, where assembling the Parishioners together, he renewed his Appeal to the Pope in the presence of the * Dean of the Place, and a great many others. For, says *Thorn*, a two-^{* Rural Dean of Ospringe.} fold conflict and peril threatened. The King claim'd the Advowson of the Church, and the Archdeacon the custody of it whilst it was vacant, and the † Fruits of the intermediate time, and also the Patronage of the rest of our Churches.

This Appeal of the Abbat and Monks to the lord Pope, without stopping at any of the King's Courts, was as great an affront as they could offer to the Royal Authority, since it shewed, as a contempt of the King's Power, so a questioning his Justice. But this was not all the despite they offered to the King. For when the King's Clerk came down to *Faversham* to be inducted, he met with so manful a resistance, according to the Monks account, of his Person and Institution, as well in the Church as in the Parsonage houses that he could never get possession.

The King hearing this, wrote to the Abbat and Convent, requiring them instantly to suffer the Clerk which he had presented to be inducted; and that, as the Monks represent it, whether the gift or patronage of the Church, pertained to Him or not. Upon the receipt of these Letters the Abbat and Convent, having deliberated what they were best to do, sent two of the Monks to the King, who was then in *Normandy*; where getting admittance to His presence they exhibited to Him the Conqueror's Grant of this Church to their Monastery, with the several ratifications of it by the Kings of *England* his successors, and the confirmations of the Archbishops *Theobald* and *Hubert*, and Pope *Celestine*, and petitioned His Majesty that He would likewise confirm to them this Church, as His progenitors had done, and for that purpose offered the King a large sum of money. But all, it seems, would not do; The King would not be moved either by entreaty or money to yield the Church, but soon after wrote again to them, that neither Himself nor His Council were satisfied, by the Charters which they had exhibited before Him, that they had any right of collating to the Church of *Faversham*, or of retaining the Profits of it for their own uses; and therefore He prohibited them making any opposition to His donation of it, so as to hinder its taking effect; and advised them of their expecting such treatment from Him in their affairs and those of their House, as they thought fit to use towards Himself and Archdeacon *Simon* whom he had presented to the Archbishop for Institution to this Church.

I

The

† There used to be frequent bickerings betwixt the Archdeacons and Religious, about the Profits of the Churches in their Patronage during their Vacancy. By a Composition betwixt *Edmund* Archbp. of *Canterbury* and Master *Simon Langton* Archdeacon of *Canterbury* of the one part; and *Robert* Abbat of *St. Augustines* and the Convent, of the other, these disputes were thus compromised about 40 years after the present difference, viz. That the Profits arising from such Be. A. D. 1135. nesses during their Vacancy, should be halved or equally divided betwixt the Abbat and the Archdeacon. *Libro nigro Archidiaconi Cantuariensis.*

The Archbishop also wrote to the Abbat, &c. telling him that it was not only the King's but his own desire that Archdeacon *Simon* should be promoted to this Church: and therefore he admonished, advised and earnestly besought him and the Convent, that with a view to GOD, the King's desire and his, they would consent to the promotion of the said *Simon* in this Church with a saving to their right. But the Monks, whether encouraged by the successes of those of the neighbouring Cathedral, in opposing the King in their elections of the Archbishops, or by the assistance they had of the favour of the Court of *Rome*, despised all the offers of the Archbishop, and such of the Nobility and Clergy who endeavoured to find out a temper which might make up this unhappy breach. They were, says *Thorn*, neither to be bent by the Archbishop's fair Speeches, nor diverted from their Purpose by the King's threatenings, tho' they were much frightened by these latter. They therefore manfully kept possession of the Church, and the houses belonging to the Parsonage, and obstinately forbad both the King's Ministers and Archdeacon's Official, entry into them. The King on hearing this was, as *Thorn* represents him, very much enraged, and commanded both the Church and Parsonage houses to be set on fire, and the Monks and Seculars in them to be burnt with them: But no body being willing to obey so cruel a command, but on the contrary all dissuading the King from perpetrating so horrid a wickedness, the King, at last, moderating his Fury, tho' not quite laying it aside, wrote to the Sheriff of *Kent*, to eject the Monks out of the Church, &c. and to give *Simon*, whom the King had presented, possession of them.

* Adulatio-
nibus.

Reginald de
Cornhill.

This Writ of the King's to the Sheriff was immediately executed by him, who with his assistants first dispossessed the Monks of the Parsonage House, &c. in doing which, such was the perverse obstinacy of those who were in them, they were obliged to have recourse to force, and by violence to drag out of them *Ostert* the Monk and the seculars who were with him to keep possession. When the Sheriff came to the Church he found it guarded within not only by the Monks but by Lay-men who defended the doors which were shut against him. Out of respect to the Place therefore he did not go about to force the doors open, but strictly laid siege to the Church on all sides, placing guards at all the doors to watch them day and night, that so the Monks, &c. might be necessitated by hunger and want to leave the Church freely without compulsion. This siege, as the Monks term it, lasted from *July 31* to *August* the 16th, about seventeen days, when the Monks were relieved by the Abbat himself who kept possession of the Church about a month, and then was ejected by the Sheriff and his servants; who now being thro'ly provoked, broke open the Church-doors, and took out the Abbat and Monks who were with him by force, dragging them along by their Arms and Legs, and breaking their Heads against the pavement which was besmeared with their blood. With so much obstinacy did the Monks pursue their pretences, and, according to the usual method of those men, shelter'd their greediness under the umbrage of Religion, despised and affronted the King, and those who

Inti's Histo.
of the English
Church, vol. II.

were

were in authority under Him, and forgot every thing which look'd like gentleness, good nature or good manners.

During this stir, *Eward* the Archdeacon's Official suspended the Church, and *de facto* excommunicated the Monks that were in it, and those who joined with them. He likewise interdicted the burial of the dead, so that many dead corpses were buried without the Church-yard, and some women were churched out of the Parish. For the Archbishop by His Official had ordered the Parishioners of *Faversham* that they might lawfully and freely frequent other Churches, and there receive the Sacraments of the Church, and carry their dead to other places to be buried as they would.

The Parishioners, as *Thorn* relates this story, took the Monks part, and would not, through any distress, be moved from paying that devotion which, as most dutiful children, they had for their Mother Church: but on all these accounts unanimously appealed to the Pope. On which not long after the Archbp. caused some of the chief of the Town who had joined with the Monks in opposing the Sheriff to be excommunicated, and commanded the King's Justiciary by his Letters to take them up, and put them in Prison to be punished; but they fearing the Archbishop's tyranny, as *Thorn* expresses it, who was now Guardian of the Realm in the King's absence, escaped the Officers hands by flight. The Archbishop himself also, as he pass'd thro' *Faversham*, refused the People his Blessing, because he held them all to be excommunicates. Of which injuries, as the Monks call this vindication of the King's justice, the Community of Burgesses of *Faversham* complain'd in a lamentable letter to the Pope which they thus concluded: ' That unless the
' Divine compassion and Roman pity soon came to their assistance, and endeavour'd effectually to correct those things which by a revengeful power had
' been acted amiss with respect to themselves and the Monks of *St. Austin*,
' all the people who had heard of what had been done would fall into irreparable error, and they who hitherto had followed the Law and the Prophets and the Gospel, for the future would repute them all the inventions
' of Poets: the doctrine of the Church would become vile, and the people
' would wholly, and not without cause, lose all manner of Reverence for the
' Roman Church, as the Archbishop and Archdeacon of *Canterbury* had already done. ' It's very plain from the contents of this Letter that it was penn'd by the Monks, who thus entituled GOD to their secular quarrels, and would fain have had it believ'd that Religion it self could not subsist, if they were not indulged in their insolent behaviour towards their Sovereign, and the Governours of the Church, and their avaricious humour of engrossing to themselves the Estates of this World.

However, these appeals of the Abbat, &c. from the Justice of their own natural Prince to the Pope, were very welcome to him, who was glad of every opportunity of confirming and enlarging his usurpation over the Royal power. Pope *Innocent* therefore immediately espoused the cause, and dispatched a Commission whereby he appointed several persons to be his Delegates, to

take cognizance of and judge in it. Upon which the King issued a prohibition to the Abbat, forbidding him to proceed in this cause. He likewise inhibited the Delegates commissioned by the Pope from acting. The Delegates sent their excuses to the King. On which the King seeing that, notwithstanding His prohibitions, neither would the Monks cease the prosecution of their cause, nor the Delegates from executing what they call'd the Apostolical Mandate, ordered that all the Estates of the Abby which were held of Him *in capite* should be confiscated. On this, the Monks tell us, the King's Ministers, to whom this Commission was given, like roaring lions, not only seiz'd into the King's hands the temporal possessions, but likewise carried away all the goods moveable and immoveable as well in the Churches as out of them, wherever they were to be found. But notwithstanding all this seeming firmness and resolution of the King's, the Monks at last gain'd their point: The King, by the Archbishop's advice, who had hitherto joined with him in opposing the Monks pretensions, confirmed the Charters of His predecessors, as the Monks instruments are stiled, and that too *gratis*, without accepting the Money tendred by the Monks, and only taking a Palfry of them. But see with what insolence the Monkish writers treat the King in their relation of this affair. They not only call his Ministers the Devil's guards and roaring Lions, but applaud and justify the Pope's Nuntio to Scotland, who came to St. *Austin's* Abby in his return from abroad, his celebrating Mass at St. *Austin's* Tomb, and there solemnly excommunicating and denouncing, excommunicated those who, in obedience to the King's commands, had taken possession of the Abby.

By this story we may see, that this Church is of great antiquity: however if the Monks charters are to be credited. Since that which they asserted they had from *William* the Conqueror is affirmed by them to be of as old a date as the very beginning almost of his reign. If this be so, this Church must have been here some time before the Conquest, tho' not in the state in which we now see it. The Nave or Body of the Church, as appears by the pillars and arches, is very antique, and seems to've been raised, with the addition of the Cross Isle and Chancel, which are plainly of a different structure from the Body. But however this be, the Abbat and Convent of St. *Austin's* were now acknowledged the true and undoubted Patrons of it, and to have the profits of it appropriated to them; and the Cure was served by a Chaplain or Curate of their nomination and appointment, who had a house allotted him, and such a stipend as the Abbat, &c. thought fit to allow him. This was generally very mean. Thus a writer of that time represents it: 'Such religious made the parte of the Viker so pore comounli, that he mai not well perfourme the cure and charge: they setten there a Vicar or a parish Priest for little cost, though he be unable both of kunning and life to rule his own soul, and for povertie of benefice he may not go to school, ne lerne at home for business of new singing and gedring of tithes, and ministring of sacraments and other occupations.'

Mr.

Mr. Philpot has preserved a Note which intimates, that in K. Steven's reign ^{Survey of} some addition was made to the Profits of this Church by Q. Maud; who or- ^{Knt, p. 18.} dered that a House and Land in Faversham which she had given to the Nun Helmida should after her decease belong to the Church. Thus run the words of the Writ directed by Q. Maud to Norman Fitz deering sheriff of Kent; *ad faciendum Domum suam in Eleemosynam apud Faversham post mortem ejus; Volo ut Ecclesia sancte Marie de Faversham pro salute domini mei Regis Stephani & mea, & filiorum nostrorum & statu regni nostri habeat prefatam terram in perpetuum.*

In Archbp. Peckham's time a Vicarage was here ordained. It seems, sometimes the Religious appropriators would, to save charges, not have a resident Curate, but serve the Cure themselves by turns. But in the reign of K. Hen. III. the changes and intermissions in the Pastoral Care, occasioned by the Monks thus pretending to undertake it themselves, were become so very scandalous, that a Constitution was made, that the Religious should appoint perpetual Vicars to serve the Cures, the tithes of which were appropriated to them, to be instituted by the Bishop of the Diocese, with a competent maintenance taxed and assigned to them, that should not be altered at the pleasure of the Appropriators. By virtue of this Constitution the Archbishop sent his Injunction to the Abbat and Convent of St. Augustine, to assign a sufficient portion out of the fruits, rents and obventions of the Church of Faversham, for the Vicar and his successors in the said Church commodiously to live on, to pay the Bishop's dues, and support the other burdens incumbent on the Vicarage and the Vicars instituted to it. With this Injunction it seems the Abbat, &c. complied. Accordingly the Archbishop ordained as follows: That the Vicar

Robert de Honyton and his successors should have the usual Manse of the said Vicarage contiguous to the Church-yard, with all its appurtenances, to be held free from all rent and secular service: That they should likewise have, on account of the Vicarage, all and all kinds of Oblations howsoever made or to be made within the bounds, limits and tithery of the said Church; and all the Oblations at the first Mase for the Lords and Ladies of thirteen tenements in the Hamlet of SCHELWYCH, a Chapel annexed to the Church of FAVERSHAM: That they should also have and receive all the tithes of hay, wooll, lambs, pigs, flax, hemp, apples, pears, pulse, cheese, milk, geese, pigeons, merchandises, eggs, and of all Mills already within the parish of the said Church, or hereafter to be erected in it; as also the tithes of beans, and other seeds sown and growing in Gardens and Orchards: That they should have paid them by the Master of the Maison-Dieu at HOSPRENCE, for the small tithes of the Close and Gardens of the said Hospital within the parish of the said Church of Faversham, five shillings: That the Vicars should bear the burden of ministering to the said Church in Divine things by themselves and * two fitting Priests; of finding the bread and wine,

* Of these, who are styled Priests of Faversham, I find the following ones named, viz. Sir Robert Car 1526, Sir William Gylbert, Sir Thomas Porche, Sir Robert Lambert, and Sir Robert Chib, Lynden 1539.

wine, two processional tapers, the lights and other things which were necessary for the celebration of Divine service there; of providing rushes to strow in the Church in summer time, and of the payment of the tithes, &c. according to the taxation of this Church at x lib. On the other hand the Archbp. ordained, that the charge of repairing and beautifying the Chancel of the said Church, both outside and † inside; of finding and repairing the books, vestments, and ornaments of the said Church, which ought to be found and repaired by the Rectors of Churches; or which should be so found by them of right or custom, and also of straw to lay on the Church-floor in winter time, and all the other charges ordinary and extraordinary incumbent on the said Church, the Religious were to acknowledge, and always to defray.

A few observations on this Ordination may not perhaps be wholly impertinent. In the first place therefore it is here ordained, that the Vicar should have all and all kinds of Oblations, &c. These Oblations were made by all the Parishioners of fourteen years of age, four times a year, viz. at *Christmas*, *Easter*, on the anniversary Feast of the dedication of the Church, and on the Feast of *All-Saints*. Offerings were likewise made for Burials, Marriages, the Purification of Women, at Confession, and for saying Masses and Prayers for the Souls of the deceased. By the Ordination of the Vicarage of *Burcester* in *Oxfordshire* it is provided that one penny, or, as we now speak, three pence, should be offered at * Burials, Marriages and Churchings. Dr. *Wichis* intimates, that in his time these Offerings were enlarged, and that 'no man could be wedded but if he paid 6 pence on the book, and sometime a penny for the † Clerk, besides covenant making what he shall pay for a morrow Masse.' In the Will of Sir *John Spyoe*, Vicar of *Monkton* in the Isle of *Tenet*, 6 s. 8 d. is given unto Priests and Clerks to do Exequies and Masses. The common Offering at the Purification of Women was a groat in later times; from whence a Groat fairer than ordinary, such an one being purposely chosen for that occasion, used to be called A CHURCH-GOING GROAT. By the aforesaid Ordination of the Vicarage of *BURCESTER*, it appears that the Altar or Sacrament Offerings were at *Christmas* 3 pence, at *Easter* 2 pence, and at each of the other two principal Festivals or Offering days 1 penny. It was likewise a common legacy in the Wills of those times to bequeath to the High Altar 6 s. 8 d. *Lego summo Altari dictæ Ecclesiæ pro decimis meis obitis* 6 s. 8 d. But besides the High Altar there were in most Churches at this time several other Altars erected to particular Saints, at which Offerings were made either in Money, Bread, Wax, &c. and for the maintenance of the Lights of which Legacies used to be left. Of all these Offer-

Bp. *Kramer's*
Parochial
Antiquities.

18 d.

3 d.

History of the
Isle of *Tenet*.

Col. No. xiv.

¶ This our Canonist *Zydomus* thus explains, *infat*, viz. white-washing the walls, providing and repairing the seats and other things of this nature which pertain to the Ornament of the Church. *Provinciale*, p. 253.

* Sir *Ram. Spelman* supposes that the Offerings made at Burials were the same with what our Saxon Ancestors called *Soulfeast*, the Soul Feast. *De Sepultura*.

† *Clericus Parochialis*; *Aqua bajulus*.

Offerings the sordid and exacting Appropriators often took a part to themselves, and sometimes engross no less than 3 parts in 4 of them. In the Church of *Mynstre* in *Tenet* the Monks of *St. Austin* had a part of the Pennies offered in *St. Mildred's* Chapel there, appropriated to their sacrifice: and the Chaplains presented by them to the three Chapels of *St. John Baptist*, *St. Peter*, and *St. Laurence*, were to have no more of the Altarages, or Offerings made at the Altar, than ten marks each.

History and
Antiquities of
the Isle of
Tenet.

I observe in the next place that it is ordained that the Vicar should maintain two fitting Priests to assist him in ministering in Divine things in this Church. One of these was to officiate in the Chapel of *St. James* at *Scheldwyck*, the other to assist the Vicar in the Church of *Faversham*. Every Chapel tho' never so small had then a Priest to officiate in it, at least on *Sundays*, *Wednesdays* and *Fridays*. And where the Chapel was larger, or the People more numerous, he was to celebrate every day. Accordingly it was one of the Constitutions in the Council of *Oxford* A. D. 1222, That in all Churches where the Parochial bounds were large, there should be two or three Priests maintained according to the greatness of the Parish. These were commonly called at that time *Capellanes* or Priests of such a place, and their Stipends were sometimes 5 Marks, sometimes 2 Marks and their board. † In the Taxation of the Vicarage of *Monkton* in the Isle of *Tenet* towards the Payment of *Tenths* and *First-fruits* 26 *Hen. VIII.* the Stipends of the two Priests who celebrated in the two Chapels annexed to this Vicarage *Burchington* and *Wood* are reckoned to be ix l. xiii s. iv d.

History, &c.
of the Isle of
Tenet.

The Vicar was likewise to find * Bread and Wine for the Mass. This was *Ovus mini-* a burden usually laid on the Vicars by the Appropriators, that out of the Of- *fracionis pa-* ferings made they should provide the Bread and Wine for the Sacrament of *nis & vini.* the Altar. In the first English Liturgy it's ordered that the Parishioners of every Parishes shall offer every Sunday, at the time of the Offertory, the just valor and price of the Holy Loaf. In some Parishes was land given for this use, as particularly in the Parish of *Monkton* in the Isle of *Tenet*; two acres there are called by the name of *Holy-bread land*. This Holy loaf was made into thin wafers with a print of the Cross on them, 30 or 40 of which were sold for a half-penny, or 2500 for 8s. 4d.

Vicaria Land;
enfr. p. 46.

The Vicars were likewise obliged by this Ordination to find two processional wax Tapers and the Lights. The use of the former was to be carried before the Processions which were made in the Parish; of which there were a great many. They were distinguished into ordinary and extraordinary. The ordinary ones were on Sundaies, on *Candlemas-day*, *Palm-Sunday*, *St. Mark*, *Rogation*

*Onus duorum
cereorum pro-
cessionaliu.*

† They had likewise legacies left them. Thus *Agnes Andrews* 1526, gives to Sir *Robert Law* her house to sing for her half a year at *St. Peter's* Altar, &c.

* In the return made to the Enquiries of *E. Edward VIth's* Commissioners, among other things it was certified that the Hospital of Poor Priests in *St. Margaret's*, *Canterbury*, expended yearly for bread, wine and wax for the Church of *St. Margaret's*, and that of *Stedmersch* 13s. 4d. For wax for the Church of the Hospital of *St. Jacob's* in *Thamington* was paid by the year 11s. 11d. For bread and wine to sing Masse there 2 s.

For oil for the lamp by the year paid to the Sexton 2 s. 8 d.

gation Monday, Tuesday and Wednesday, *Corpus Christi* day, and on some other days according to the different usages of several Churches. The extraordinary were such as from time to time were indicted by the Bishop, as there was occasion; as for rain, fair weather, plague, war or any other calamity, and to give thanks for the Mercies and Deliverances received. But it seems as if these Wax-Tapers to be found by the Vicars were used only on *Corpus Christi* day when the Sacrament was carried in Procession, and all the Ministers, two Acolyths or the Clercs were to go before with their Censers smoaking, and to carrie bare-headed Wax-Tapers lighted. But however this be, these Wax Tapers were bless'd on *Candlemass*-day either by the Bishop, or by a Priest habited in a silk Cope and the other Priestly Vestments; who made the sign of the Cross on them, sprinkled them with Holy Water, and incensed them, and then prayed that by their being signed with the sign of the Cross they might have such fortitude and blessing that in whatsoever places they were lighted or set, the Devil might depart, and tremble and fly away pale as ashes from those dwellings with all his ministers, and not presume any more to disturb them.

It is added that the Vicar shall find the lights, *luminarium onus*. A Lamp or Candle used to be set on the High Altar, which was lighted at Canonical hours, or when the Priests said Mass. Besides this there was the Paschal Wax-taper, for which Archbp. Arundel by his Constitution A. D. 1305, ordered the Parishioners to provide a Candlestick.

Besides these expences, the Vicar was to pay the Tenth, and all other impositions which should happen at any time or by any one to be laid on the Church of England. By which seems to be meant those subsidies which were levied by our Princes, and the taxes required by the Pope.

Lastly, he was to be at the charge of finding rushes to strow in the Church in Summer time. These were for the People to kneel on, there being then no * Pews, unless for the Patron, &c. and were used to be brought into the Church with a great deal of superstitious ceremony. In Winter time there was straw to kneel on, which was found by the Impropiators.

On the other hand the Religious appropriators were obliged not only to find but to repair the books, vestments, and ornaments of the Church of *Faversham*, such of them as ought to be found and repair'd by the Rectors of Churches. About these, they were so many and expensive, there were often disputes betwixt the several Incumbents and Parishioners by whom they should be provided. Insomuch that to prevent these bickerings for the future, Archbp. Winchelsea, A. D. 1305, determined what books, vestments, and ornaments of the Church should be found by the Parishioners. By this Constitution the Parishioners were to find the *Legend*, *Antiphoner*, *Grail*, *Psalter*, *Tropery*, *Ordinal* or *Pye*, *Mass-book*, and *Manual*. But besides these there was the *Breviary* or *Portyn*; the *Processioner*, a *Pistell-boke* and a *Diurnal*, &c. all which were left to be

Lyndwood
Prov. p. 251.

† Lyndwood mentions *sedilia* or *sestles*, which were provided in the body of the Church at the charge of the Parishioners, but these seem to have been moveable seats, or *Formes*.

be found, &c. by the Rectors. This was no small expence, the usual Price of a Portiys alone being, we are told, five Marks, or one whole Year's income of a Capellane.

Archbp. Winchelsea's Constitution seems to have left none of the Vestments to be found by the Rectors but the Hoods. But it seems not to have been so before, and that therefore this Constitution was not wholly received. By the Ordination of the Vicarage of Chislelet it's plainly intimated that the Rectors were wont to find and repair some Church-vestments, tho' it's not particularly specified what they were. The same is intimated of their finding some of the Ornaments of the Church. *Onera — invencionis & reparationis librorum, vestimentorum & ornamentorum ejusdem Ecclesie qua per Ecclesiasticum Rectores inveniri & reparari debent, aut solent de jure aut consuetudine.* By what has been said we may see what expensive burdens were laid on the backs of the Parochial Clergy in the times of Popish Superstition, and how false as well as invidious the late reflection is, that 'the Clergy in times of Popery, were for their ignorance and pious frauds rewarded with a double portion of Wealth and Honour; and since the Reformation, for telling the plain truth, they have been requited with Poverty and Contempt.' The spiteful and avaricious Appropriators took effectual care that their Vicars should not be overloaded with either Wealth or Honour, by their putting upon them all the expensive burdens they could, many of which, GOD be praised, they have been eased of with the Superstition which occasioned them.

As the Monks had gain'd their point of the King in relation to the Patronage and Profits of this Church, their next business was to get it exempted from the Jurisdiction of the Archbishop and Archdeacon. And in this they were so successful, that the Archbishop, &c. were forced to compound with them, on the following terms; that the Church of *Faversham* with its Chapel, should for the future be free from the payment of any gifts or procurations to the Archdeacon or his Official, when they visited; and even to this concession that the Archdeacon should visit and exercise his Jurisdiction here on these terms, they were brib'd by the grant of a Prebend of *Gutthiston*.

Compositio inter
ter Edmundum
Archiep. Can-
tuar. Simonem
de Langton
Archidiacono, &
Dominum Ro-
bertum Abba-
tem, &c.
A. D. 1238.

When the Chapel of St. James at *Scheldwyck* was taken from this Church and made Parochial I am not in a condition to discover. That this was done before K. Richard Ild's time seems plain from the Account of the non-appropriated Benefices in the Diocese of *Canterbury* which we have in *Thorn*; where *Scheldwyck* is set down as a Vicarage, and rated 2 l. 10 s. to the Tenth. At the same time the Rectory of this Church was valued at xxxvj l. xiiij s. iv d. and the Vicarage at x lib. When a new valuation was made of Ecclesiastical Benefices in K. Henry VIIIth's reign, this Vicarage was rated at xxvj lib. xvij s. iv d. ob. almost three times as much as it was valued before.

At the Archbishop's Visitation holden at *Faversham* A. D. 1630. John Phillips at that time Vicar, the Church-wardens, &c. certified that there was a Vicarage house, and fourty rods of land about it, and about an Acre of Pasture-land belonging to the Vicar.

In the Year 1704, when a Commission was issued out to enquire into the clear yearly value of all Livings under fifty pounds per annum, in order to an augmentation of them by the Royal Bounty, this Vicarage was valued at no more than 38 l. 18 s. 3 d. a year.

Valor benefic.
ed. 1711,

At the dissolution of the Abby of St. *Austin's* the estate belonging to it being invested in the King, He settled this Church and the Advowson of its Vicarage on His newly erected Deanery and Chapter of *Christ-Church Canterbury*, who are now the Impropriators of this Parsonage and Patrons of the Vicarage.

Mr. *Weever* has observed, That the funeral Monuments of this Church are more carefully preserved than in any other that he had seen in all *Kent*. For which reason I've been at the Pains of transcribing them and placing them in the Collection.

No. xii

In this Church was a Chapel called St. *Thomas's* dedicated, I suppose, according to the fashion of those superstitious times, to that Rebelious Prelate *Thomas Becket*. There were likewise, in the time of Popery, several Altars, besides the High Altar, erected to particular Saints, as to Saynte *Erasmus*, St. *John*, St. *Luke*, St. *Peter* and *Paul*, St. *† Crispine* and St. *Crispina*, St. *Clement*, Saynte *Katheryne* and St. *Peter*. There were likewise *Jesus* Altar and the morrow *Mas's* Altar. The chief of these, or however most in Request, was St. *Erasmus's* Altar: Since larger legacies were left to that, than to any of the others. Thus *John Burnard* of *Faversham* by his Will dated *June 28, 1534*, bequeaths towards the mayntening of the lights set about St. *Erasmus's* Altar called St. *Erasmus* light within the aforesaid Parish Church 10 s. *John Wilshire* of *Faversham* by his Will dated *April 30, 1528*, bequeaths to Saynt *Erasmus* Altar 12 d. whereas to *Jesus* Altar, St. *John's* and St. *Crispine's* and St. *Crispina's* he gives but 8 d. *John Poland* by his Will dated *May 8, 1400*, gave to the light here called *Corpus Christi* light 3 s. 4 d. In the Church Yard was a Chapel called *Our Lady's Chapel*. Thus *John Wilshire* of *Faversham* in his Will dated *April 30, 1528*, I bequeath to *Our Lady* Chapell yn the Church Yard one taper of two pound of Wax. There was likewise a building called the *Treasure-House*. For thus *Bartilmew Symen* of *Faversham* by his Will dated *January 31, 1527*, orders his body to be buried in the Church-Yard of our blessed *Lady* of *Faversham* — against the *Treasure-House*.

Lombardica
Historia que a
plurisque Au-
rea legenda
sanctorum ap-
pellatur. An-
gentine A. D.
1502, in vigi-
lia sancti Tho-
mæ apostoli.

As to Saint *Erasmus*, (whose Altar here was so much in Vogue, that no one died who had any thing to give, but he left a legacy to the maintaining the Lights which burnt about it), he seems to have been but a new-saint: Since his Legend is no where to be found in the Lombardic History or Golden Legend of the Saints, but is inserted into later additions made to it. By his Legend there he is represented as Bishop of *Antioch* during the time of the Emperor *Diocletian*, who began his reign A. C. 284, and the Emperor *Maximian*. Where hearing of the persecution of the Christians by *Diocletian* he fled from *Antioch* and betook himself to an Heremitage in mount *Ethamis* where

† So are the names of these two Saints written in the Wills of the People of this place; but in the Kalendar before the *Salisbury Primer*, *Crispini* & *Crispiani*.

where he dwelt seven Years, day and night praying to GOD, and doing many miracles. Here food was brought him from Heaven by a raven; Angels also used to converse with him; diverse wild beasts also came into his Cell and laid themselves down at his feet, till at last a Voice came from Heaven, saying, *Erasmus* go down to thy City. On which he immediately arose and went down to it. And when he was come thither, many who were vexed with unclean spirits met him, on whom he laid his hands and forthwith they were healed. Many also by baptism he turned unto the Lord. *Diocletian* hearing this, orders saynt *Erasmus* to be apprehended and brought before him, who asked him who and whence he was, to which the Saint replied he was a Christian and professed himself such. Here the Legend Writer takes occasion to describe *Erasmus's* Person as young and beautiful, not only in mind but in body. His Countenance, he says, was Angelical, his Eyes like the Rays of the Sun, and his Discourse perfectly inoffensive. And yet he tells us that *Erasmus* told *Diocletian* that he himself was like the stocks and stones he worshipped; and called him and *Maximian* ravenous Wolf, the *Seducer of Souls*, *Impious Hangman*, *Wicked Dragon*, *Fool*, &c. He proceeds to tell how *Erasmus* bore the tortures he was exposed to, insomuch that the Emperor told the People he was a conjurer. For tho' he was beaten on his back with clubs, there was not so much as a spot to be seen: Nay when, at the Emperor's command, melted lead, pitch, brimstone and rosin with Wax and Oil were poured on him, he was so far from being scalded or hurt, that he was refreshed by them. Insomuch that all the People cried out saying, Let this man go, for the GOD of the Christians operates in him. And all of a sudden was a great Earthquake, Thunders and Lightnings, so that almost a third part of the People were struck with death. Then the Emperor ordered *Erasmus* to be clapt up in Prison, and threescore Iron weights to be put on his neck or hands, but the Iron all melted like wax, and *Erasmus* was delivered out of Prison by an Angel, who did it so dextrously as not to break the Seal which the Emperor had put on the Prison-door. The Angel set down *Erasmus* in a place which the Author of this Romance calls *Lugrido* which he says is in *Italy*. Here *Erasmus* baptized many, and cured the sick and the blind, which the Emperor *Maximian* hearing, he likewise ordered *Erasmus* to be apprehended and brought before him, who led him into the Temple of *Jupiter* to shew him the god whom he served; but as soon as the Devil espied *Erasmus*, the Statue fell down, and crumbled into dust, and a great dragon came out of it which slew almost the third part of the People. On which, the story-teller informs us, a great part of the People cried out, O thou Holy Servant of GOD pray for us that we be not destroyed by this Dragon. The Emperor then, as *Diocletian* had done before, tried *Erasmus* with great variety of torments, and particularly order'd a bras coat fire hot to be put upon him, which all lost their effect on him. He then ordered him to be put in prison and loaded with Irons, as he had been before, but from hence

June 3.

also he was agen miraculously delivered, and carried into *Campania*, where at last he died on the third of the Nones of *June*.

Melchior Canus
Ludovicus Vives
Cardinal Fran-
cis Quignonez.

This is an abridgment of the Legend or Romance of this new and fictitious Saint. By it we are convinced of the justice of the observation made by some of the more sober and learned of the Romanists themselves, that the Lives of the Philosophers are much more exactly written by *Laertius*, than the Lives of the Saints are written by Christians: that what things are written of them, except a very few, are misrepresented by many fictions, whilst the writer of their stories don't declare what the Saints actually did but what *he* would have had them have done: and that the stories themselves are so barbarous, and written with so little care, as not only to have no authority, but to be perfectly ridiculous. However, in the Roman Breviary is St. *Erasmus's* Festival placed on the second of *June*, and in the Hours of the most blessed Virgin *Mary* after the use of *Sarum* is this Prayer immediately addressed to him in manner and form following: as I find it translated into *English* ready for my purpose by the late learned Dr. *John Patrick*.

Ed. 1555.

Devotions of
the Roman
Church. p. 362.

Suscipe, domi-
ne, hanc ora-
tionem.

Dolores per-
haps a false
print for dele-
se or a word
made from
the Greek

δωλεεσ-
crafty, deceit-
ful.

O Saint *Erasmus* the precious Martyr of *Jesus Christ*! who wast offered to GOD on the Lord's day, which was an occasion of great joy to thee; receive, O Lord, this Prayer for the salvation of my body and soul, that through thy prayer GOD may vouchsafe to give to me food and rayment; in the hour of my death true confession, contrition and the saving Sacrament with the unction of holy Oil, perseverance in good works, with a right faith and intention to die well, to thy praise and honour, and to my consolation. Now, O Saint *Erasmus*, I commend my body and soul to thee, that GOD by thy prayer may vouchsafe to give me grace: And I commend to thee all my counsel, all my actions, and all things subject unto me, that thou mayst deliver me from all mine enemies visible and invisible which seek to oppose me: that they may not be able to hurt me in any thing, nor bring any damage to my soul or body, basely or dolorously, secretly or openly. For GOD has promised thee, that whosoever shall call upon thy name, whatsoever he shall ask, he shall certainly obtain. Receive me, Saint *Erasmus*, into thy holy faith and grace, and preserve me from all evil all these eight days; and grant that I may pass them with a right faith, and all prosperity and grace unto the end of my life: that no desire of mine enemies may be accomplish'd against me, to thy praise and honour, and to my comfort and grace. To thee, O Saint *Erasmus*, I commend my body and my soul, and all those I am bound to by confession and prayer, or by consanguinity, and all my actions, that I may live in all prosperity, peace and joy, now and for ever. Amen.

Versicle. Pray for us O blessed martyr *Erasmus*.

Answer. That with thee we may be possessors of the Heavenly Kingdom.

This Prayer was, it seems, to be said on *Sundays* and to serve for all the Week after: which, perhaps, might be one reason why the people were so fond

fond of this Saint, and did his Altars so much honour. Dr. Patrick very justly observes of this prayer, ' that it is one Instance of many, of the Devotions of the Roman Church immediately addressed to Saints; which cannot admit that pretence whereby they endeavour to excuse themselves, viz. that they pray only to Saints departed to pray to God for them, though that also is more than they have any encouragement to do, from the Holy Scriptures. ' The Saint is here addressed by the name or the title of Lord; the supplicant commends to him his or her body and soul, and gives the very same reason for his doing so, that Jesus Christ gives his disciples for their calling on His Name, viz. * *whatsoever ye shall ask in my name that will I do.* So that here Erasmus is put on a level with our Lord Jesus Christ, and asserted to be as powerful a Mediator as He, by virtue of the very same promise made by God to them both. But thus are Men seduced who change the Truth of God into a Lie, and worship and serve the creature more than the Creator who is blessed for ever. John xiv. 13, 14. Rom. i. 25.

The Altar to St. Crispine and St. Crispina seems to have been erected in this Church on somewhat better grounds. Since Tradition has conveyed down a story that these two Saints, to avoid the Fury and Persecution of the Emperor Maximine, fled from Rome into Great Britain, and came and dwelt at Faversham where they learnt to make shoos for a livelihood, and followed that trade for some time at a House in Preston-street near the Crosse-Well, now the sign of the Swan. A House which Mr. Southouse intimates had in his time considerable Visits made to it by the Foreigners of that gentle calling who in Pilgrimage from all parts of the Nation came to pay their Love, if not their Devotions to the Saints of their profession. Southouse's Coll. M. S.

The Pious and Charitable Benefactions to this Church and Parish, so far as I have been able to get an account of them, are as follows.

1. Robert Fale of Faversham by his Will dated 21 Hen. VIII. gave to the gilding of the roode losse yn the parish Church of Faversham five pounds. He likewise ordered that after the decease of his Wife Richardyne the Master, Fellows and Scholars of St. John's Colledge in Cambridge should have as much of his lands as amounted unto the Yearly Value of three Pounds for the fyndinge of one Scholar there for ever, which shall be a man's son of the hundred of Faversham, such as the Abbat of Faversham and Vicar of Faversham for the time being shall appoint and assign. 1529.

2. According to the Account of the Benefactions contained in a Paper communicated to me by the reverend Dr. Archer which its customary for the Vicar to read once a Year from the Pulpit, ' Henry Haich, by his Will dated May 6, 25 Hen. VIII. gave to the Town divers lands of great value, now called Brook-Farm. ' But on perusal of this Will in the prerogative Court at Canterbury, I find not the least mention of any such gift: I therefore suppose these lands settled on the Town otherwise. By his Will there registered Henry 1534.

* Quia tibi Deus promisit ut quicunque Nomen tuum invocaverit quicquid petierit firmiter impetrabit. De Sancto Erasmo Suffragia apud Horas beatissime Virginis Mariæ secundum usum Sarum.

by *Hatch* orders ' his body to be buried in the *Parish Church* of our bleſſyd Lady of *Faversham* before the bachelars lyght; and bequeths to 21 poore men or women — every Sonday during the ſpace of two hole years nexte and immediately followyng his deceaſſe 2d. that is to ſay to every of them one penny : Unto the pariſh Church his Chyſte bound with Iron the which he bought of *Henry Eſtry* of *London*, to put in the Jewels and Plate of the ſame Church. He alſo wyllled that his executours ſhould fynde an honeſt Preyſte to ſynge and ſaye for his ſoule in the ſaid *Parish Church* of *Faversham* at a corten aulter there of Saynte *Peter* and *Paul* by the ſpace of two hole yers next after his deceſſe, and the ſame Priſte to have yerly for his ſalary 6 l. 13 s. 4 d. to be payed quarterly. He alſo bequeathed unto the Monastery of *St. Saviour* of *Faversham* ten pounds to be payd immediately after his deceaſſe.

3. *John Coale* Chaplain to K. *Henry VIII.* and Warden of *All-Souls* College in *Oxford* 1524, founded here a School and endowed it with divers lands for the inſtructing the Novices of the Abby 18 Hen. VIII. ordering that the Maſter ſhould be choſen by the Warden and ſix ſenior Fellows of *All-Souls*, and admitted by the Abbat. But theſe lands coming to the crown, at the diſſolution of the Abby,

4. *Queen Elizabeth* in the 18th Year of her reign granted by her Royal Charter dated *July 14.* the lands given by *Dr. Coale* for the maintenance of a Free School here to be called the free Grammar School of *Elizabeth Queen* of *England* in *Faversham*, and inveſted the Eſtate in the Mayor, Jurates and Commonalty of *Faversham* whom She appointed Governors of the Revenues of the ſaid School.

5. *Thomas Arden* gent. of the Town of *Faversham* by his Will dated *Decemb. 20. 1549.* gave to the Mayor, Jurates and Commonalty of *Faversham* divers houſes and lands in truſt for the uſes therein mentioned, and appointed a Sermon to be Preached every Year in commemoration of the ſeveral benefactors to the Church and Pariſh of *Faversham* and for the encouragement of others to go and do likewiſe.

6. *Thomas Strauſham* gent. of *Faversham* by his Will dated *October 6. 1585.* ordered his Execution to diſtribute to the Poor People of *Faversham* the firſt half Year's rent of a little farm of Sixteen Pound a Year in the Pariſhes of *Luddenham*, *Buckland* and *Admſtons*, to be received next after his deceaſſe; and charged all the ſaid lands with a rent-charge of three pounds a year to be diſtributed in wood, coal or money, once every years for ever to the Poore of *Faversham*.

7. *William Saker*, Jurate of the Town of *Faversham*, by his Will dated *May 6. 1594.* gave a yearly rent of fifteen pounds out of certain lands in the Iſle of *Harty*: whereof ten pounds to be applied to the relief of the Poor of *Faversham*, and five pounds to the maintenance of a Weekly Lecture.

8. *Robert Stone*, Maſter of the King's School, by his Will dated *January 20. 1604.* gave a Meſſnage and Garden for a Houſe of Correction.

9. The

9. *Thomas Anisfield*, Mayor of the Towne of *Faversham*, By his Will dated *July 26, 1614*, gave unto the Mayor, Jurats and Commonalty of *Faversham* *coll. No. 19. A. D. 1614*, twenty Markes, to be bestowed in the buying of a White bell full of silver for the Mayor's Table. He likewise gave to the Vicar of *Faversham* for the time being ten pounds, and to the School Library several books. Lastly, He gave to the Mayor, Jurates and Commonalty of the Town of *Faversham* one thousand pounds for the building and endowing six almshouses for six Poore Widowes of the said Towne.

10. *Catharine Lashford*, of *Davington* near *Faversham*, By her Will dated *Jan. 13, 1613*, ordered to be paid to the Mayor, Jurates and Commonalty of *Faversham*, fiftie pounds to be employed by them in use, and they to keepe the stocke whole still for the yearly putting forth of one apprentice of some of the Poore of the same Town for ever. *coll. No. 27. A. D. 1613.*

11. *Jane Lawrence*, Spinster, gave two silver Patens for the use of the Communion Table.

12. *Mark Trout*, Jurate of the Town of *Faversham*, who died 1636, gave a Carpet for the Communion Table.

13. *Thomas Mustard* Citizen of *London* gave three houses in the Town of *Faversham*, the rents of which he ordered to be expended in bread for the Poor, to be distributed to them by the Church-wardens every Sunday at 2 s. 6 d. a Sunday.

14. *Samuel Preston* Jurate of the Town of *Faversham* by his Will dated *June 26, 1640*, gave to the Church Mr. *William Perkins's* English Works in three Volumes, and forty shillings per annum for ever towards the maintenance of the weekly Lecture. *June A. D. 1640*

15. *Stephen Heyward* gent. of the Towne of *Faversham* gave four large Silver Flagon of the value of one hundred and twenty Pounds for the use of the Communion Table.

16. *Stephen Hayod* Mariner gave to the Church *Erasmus's* Paraphrase on the New-Testament in English in two Volumes.

17. *John Caslocke* Esq; twice Mayor of the Towne of *Faversham* and Captain *Caslocke* of the select Company there, by his Will dated *May 20, 1651*, gave certain lands *A. D. 1651* in the Isle of *Harty* called *Finnors*, the rent of which he ordered to be expended in the placing of poor children apprentices.

18. *Bartholomew Nokes* in the Year 1657 gave sixty Bibles to the value of ten Pounds, and sixty Catechisms to the value of five Shillings, to Sixty poor children born in the Town of *Faversham*. *A. D. 1657*

19. *Edward Spiller* once Mayor of the Towne of *Faversham* by his Will dated *Sept. 26, 1665*, gave to the Mayor, Jurates and Commonalty of the Towne of *Faversham* for ever, one piece of land called *Allen*, containing four acres, at the upper end of *North-lane* in *Boughton* under the *Blean*, in trust to distribute the profits of it to twelve poor Widows in bread every Sunday, at twelve pence a Sunday. *A. D. 1665*

20. Will

Coll. No. xv. 20. *William Spillett*, Son of the aforesaid *Edward Spillett*, by his Will dated
A. D. 1670. March 9. 1670. gave to the Mayor, &c. of the Town and Libertye of *Faversham*
two Messuages or Tenements in *Boughton-stre*, &c. the yearly profits or rents
thereof to be bestowed by them towards the putting out of poor children of
the Town and Parish of *Faversham* apprentices, or for the relief of the poor.

Coll. No. xv. 21. *John Trouts* Jurate of the Town of *Faversham* and Captain of the select
A. D. 1674. Company there gave in his Life time to the Church the Wainscot screen stand-
ing before the West-door. He also by his Will, dated April 23. 1674. gave
five pounds to the poor people of the Town of *Faversham* to be distributed
among them within ten days after his decease: and fourty shillings a year for
ever, to be paid out of his House and Malthouse in *Court-Street* in *Faversham*,
to the Vicar of *Faversham*, provided that he be a conformable orthodox divine
according to the Church of *England*, as it is now established, and shall preach
a Sermon for the same every Fryday before *Easter* commonly called *Good-Fry-*
day in the forenoon in the Parish Church of *Faversham*: And also fourty Shil-
lings a Year for ever to be distributed by the Church-wardens (at the appoint-
ment of the Maior of *Faversham* for the time being) unto fourty poor Widows
or other poor People of *Faversham* who shall come and hear all the divine Ser-
vice and Sermon that day, unless prevented by sickness or old age.

Coll. No. xv. 22. *Mark Trouts*, Jurate of the Town of *Faversham*, son of the aforesaid
A. D. 1679. Captain *John Trouts*, gave in his life-time the brasen branch which hangs in
the body of the Church: and by his Will dated January 3, 1679, devised
unto his wife *Elizabeth Trouts* and her Heirs and Assignes all and every his
Messuages, Lands, &c. in the several parishes of *Faversham* and *Herne*, upon
this condition that she and they should yearly for ever on every *St. Marke's*
day pay unto the Minister of *Faversham* for the time being the Sum of 40 s.
of lawful money of *England* immediately after he hath read divine Service
and preach'd a Sermon on the said Feast-day of *St. Mark*: and that she or
they should every Yeare for ever, with the advice of the then Minister, dis-
tribute unto the Poor of *Faversham* on every *St. Marke's* day the summ of for-
ty shillings.

23. *Michael Jones* Hoy-man sometime Major of the Town of *Faversham*,
gave in his life time two Common Prayer books of costly binding for the use
of the Communion Table.

24. *William Pyfing* Major of the Town of *Faversham* and *Frances* his wife
gave a commodious large silver Patin for the use of the Lord's Table.

25. Mrs. *Elisabeth Thomas* by her last Will gave twenty pounds, the yearly
interest of which she ordered to be for the use of the Charity Schools of the
Parish of *Faversham* forever.

A. D. 1719. 26. The Right Honourable *Dorothy Lady Capel* Countess Dowager of *Tewks-*
bury by her Will bearing date August 18. 1719. bequeathed her Farm of *Perry-*
Court in the Parish of *Preston* —to several persons in trust for distributing the
annual Income of it to twelve Charity Schools, whereof that in the Town of
Faversham to be one.



27. *Thomas Napleton Esq;* Barrister at Law, and a Native of the Town of *Coll. No. 171* *Faversham* by his Will dated *February 2. 1721.* gave to the Mayor, Jurates and A. D. 1721. Commonalty of the Town of *Faversham* all his lands and tenements in *Faversham* and *Herne-Hill* in trust that they found an Hospital, to be built out of the rents and profits thereof, at *Tanner's green* in *Faversham*, for six poor old men of the said Town, who should each of them have five pounds a year in money, and every two years a new Coat.

28. *Richard Iles*, Citizen and Sayl-maker of *London* and a Native of the Town of *Faversham*, by his Will dated *June 22, 1721,* gave out of his Estate at A. D. 1721 *Faversham* called *King's-field* lands, to the Minister of the Parish for the time being for preaching a funeral Sermon every Year on *February 11, 20 s.*

To the *Clarke* for his service that day 5 s.

To the Sexton on that day on condition that he scrape and wash the Tomb and oyle the Iron round it, &c. 20 s.

To the Poor in 2 penny and 3 penny loaves 10 s.

And after the death of *John Major*, &c. he charged the said Lands with 3 yearly summs of five pounds for ever to be paid without any deductions every half year, viz. on the 29th of *September* and the 25th of *March* to three poor Fishermen of *Faversham* and Freemen of *Harty-shores*, commonly called *Druggers*, as do not take Alms of the Parish.

Mrs. A — T — widow of Mr. J — T — three times Mayor of the Town of *Faversham* gave in the Year 1722 two silver Chalice for the use of the Communion Table.

Collect. of
funeral Mo-
numents in
Faversham.

Nomina Rectorum & Vicariorum Ecclesiae de Faversham.

RECTORES.

Osborne de Camera obiit circiter A. D. 1201.

Simon-Fitz-Robert per Regem presentatus sed non admissus.

Herbert Capellanus Monachorum Canobij sancti *Augustini Cant.*

VICARII.

Robert de Honyton, the first Vicar about 1340.

William Thornbury, admitted about A. D. 1430, and died in 1448, as appears by the Inscription on his Tomb in the High Chancel. It is not improbable that he was brother to *John Thornbury* of this Town who was High Sheriff of *Kent* A. D. 1446. In the Collection of Funeral Monuments, that of this Vicar is somewhat remarkable for the manner of expressing that Article of the Creed, *I believe the Holy Catholick Church*, which is here worded thus, *Credo in sanctam Ecclesiam Catholicam*, i. e. *I believe in the Holy Catholick Church*. This it seems was, at this time, the modish way of expressing this Article, to countenance the new Notion of the Infallible Authority of the Clergy, which was now propagated with great zeal, as I've at large shewn in the Life of the Right reverend *Reginald Peacock* Bp. of *Chichester*.

John Redborne A. M. he died 1531.

These two lie buried in the High Chancel.

L

Clement

Register of
Inductions.*Clement Norton*, 1539. His name occurs in a Will about this time.*Thomas Taylor* Clerk. adm. Octob. 16, 1570.*Mark Elfrith*, Octob. 12, 1574.*John Spencer* B. D. Mar. 4, 1594.*Randolph Yardley*, Octob. 30, 1599.*William Mayster*, A. M. Aug. 30, 1605.*John Phillips* A. M. per resignationem *Willielmi Mayster*. April 19, 1606.

During the time of his being Vicar or soon after his death, viz. September 30, 1640, an Archiepiscopal Visitation was held here by Sir Nathanael Brent, Vicar-general, and Dr. William Kingsley Archdeacon of Canterbury, who were, I suppose, the Archbishop's Commissaries. At this Visitation Mr. Edward Bright Vicar of Goudberst, Mr. Thomas Wilson Rector of Ottham near Maidstone, were cited to appear to answer for their refusal to read a Prayer for the King's Majestie in his Northern expedition, appointed to be said in all Churches in the time of Divine Service next after the Prayer for the Queen and the Royal progenie. This, it seems, the refusers understood to be a Prayer against the Scots, and therefore would not use it: tho' their Plea for so doing offered to the Commissaries was, that it was enjoined that no Prayer should be publicly read, except those that were in the Book of Common-Prayer, but this Prayer against the Scots was not there. But this Plea did not satisfy the Commissaries, who ordered Wilson, &c. to appear at the Court of Canterbury fourteen days after. But Wilson, &c. we are told, did not appear at that time at the Court. On which, I suppose, according to the Order of the Ecclesiastical Courts, they were denounced contumacious. This account I have taken from a book printed 1672, entituled, *The Life and Death of Mr. Tho. Wilson*, chap. ix. p. 14.

John Jeoffray D. D. per mort. natura: *Thoma Hurt* Feb. 27. 1642. He was likewise Vicar of *Ticehurst* in the Diocese of *Chichester*, but sequestred from both these Benefices the very next year after his admission to this Vicarage of *Faversham*. His Name occurs in the first Century of scandalous and malignant Priests published by the Committee to justify their sequestering the Persons therein named. It's observable of the Dr. that he is not charged by them with any Immorality, but that his principal crime was preaching that the King may take not only part, but the whole of his Subjects Estates if it please Him. One of both these names had been Chaplain to Archbishop Abbot, by whom he was promoted A. D. 1629. to one of the Canonries of *Christ-Church* *Canterbury*, of His Grace's own gift. But for what reason he should desire to have this great Cure in the decline of his Age, and such perilous times I can't say. It may be that the Canon and Vicar was not the same man. However this be, Dr. Jeoffray was succeeded by one *Nathanael Wilmot*, who, on the *Bartholomew* Act, as it was called, taking place, was deprived of this Vicarage. Thus the Register runs.

Reg. of
Inductions*Francis Worrel* A. M. per cessionem sine deprivationem *Nathanael Wilmot* adm. Decem. 1. 1662.

Giles

Elia Hinton M. A. per resignationem *Han. Worrel.* Mar. 3. 1665. He was afterwards D. D. and removed from hence to the Rectory of *Biddenden*, being succeeded here by

John Gantlin A. M. who was likewise Vicar of *Preston*, and died 1715.

Shadrac Cook A. M. per mortem naturalem — *Gantlin.* July 2. 1715.

Henry Archer A. M. per mortem naturalem — *Cook.* Mar. 31. 1724. He was soon after D. D. and is the present Vicar, 1727.

Some account of eminent Persons of the name of *Faversham*, and of others born or buried at or near the Town of *Faversham*.

A. D. 1231. *Hamor* or *Haymo de Faversham.* *Leland* tells us he was born in this Town of *Faversham*, which he styles a celebrated Mart Town of the Kentish-men. Leaving the Schools in his own Country, he went to the famous University of *Paris* to try what he could do there, not only by his diligence but by his parts. In this attempt of his he was so successful as to exceed even his own hopes, altho' they were raised to no inconsiderable height: For among the Aristotelians he both was, and was so esteemed, Most Aristotelic. Besides this, he day and night studied divinity, and arrived at so sanctified a purity of mind, that, despising the World, he purely on the account of preaching the Gospel, took on him the Order of *St. Francis* in *St. Dennis's* Oratory. From this time he became more famous at *Paris*, and being called by the Chiefs of his Order went from thence to *Bononia*, and *Patarium*, the most famous Cities of *Italy* at that time, where he gained great applause, as well by teaching in the Schools as by preaching to the People. Not long after he returned into his own Country with one *George Colevill*, a Franciscan and of solid learning, where by his Preaching he obtained not only favour to himself but to his whole Order settled here in *England*. From hence he went again to *Paris* in company with *Richard Rufus* a Cornish man of his own Order, and from *Paris* to *Rome*, where he was made Provincial of his Order here in *England*, which honour he resigned a Year after, and in a little time was made Governor of his whole Order, and by Pope *Gregory IX* sent his Legate into *Greece*. About this time there was at *Rome* one *Richard Somerton* an English-man who was had in great account for his uncommon Learning, and great dexterity in managing affairs of the greatest consequence. He, being one of the Cardinals, made *Haymon* so dear and well known to *Innocent* the IV, that when, being old, he was about to die at *Anagnia* the Pope went to see him and to comfort him with the kindest words, and to pray for his Soul. *Thibault* writes that our *Haymon* lived to the times of Pope *Alexander IV*, and that, at his command, he corrected the Breviary, and besides published a piece on the Sentences.

Adam de Faversham was Archdeacon of *Essex* A. D. 1271.

Frym's Hist.
Edw. I.

William de Faversham was commissioned by K. Edw. I. to visit the Royal Chapel of Hastings. ——— *DILECTO FRATRI WILLMO DE FAVERSHAM VISITATIONEM CAPELLE REGIS DE HASTINGS.*

Simon de Faversham was Chancellor of the University of Oxford about 1304. It's very probable it was the same Person who succeeded the next year to John Langton, advanced to the See of Chichester, in the Archdeaconry of Canterbury. Leland mentions one Simon Faversham, who, he says, was a man that in his time was of no despicable learning, and studied at Oxford Philosophy and Divinity, and compiled a number of questions out of Aristotle's books of Ethics, Meteors and Animals, and reduced them into a Volume.

M. 10.

Thomas de Faversham is mentioned in a Charter of K. Edw. II. A. R. 19 relating to the Foundation of Tone-brigge in Kent ——— *Accepimus per inquisitionem per dilectos & fideles nostros Thomam de Faversham & Willelmum de Cotes de mandato nostro factam & in Cancellaria nostra retornatam, quod, &c. — Teste Rege apud Cippenham 12 die Novembris.*

A. D. 1326.

Joan the wife of Thomas Faversham is assessed two men at arms for the Ward at Greyton in an assels made by Lord William de Clynton, &c. 11 Edw. III. perhaps these are the Persons whose names appear in a Window of the Chancel belonging to Gravene Court.

A. D. 1337.

Richard de Faversham is called Lord of Gravene in an inscription on a Tomb in Gravene Church dated 1381.

A. D. 1381.

John Faversham's name appears on a Tomb in Gravene Church dated 1427.

A. D. 1427.

Robert Faversham was a Monk of the Abby of Faversham at the time of its dissolution, but it may be doubted whether or no he was born here or only took this Name on his being admitted a Monk of this Abby.

Bately Cantu-
aria sacra App.
No. xxiv.

Thomas Faversham is named in the List of the Monks of Christ-Church Canterbury, with their Offices, Rewards, and Pensions as follows: *Fruyterer Thomas Faverham Scholar 3 lib. solut. reward, pensio nil.*

John Thornbury of Faversham was Sheriff of Kent 24 Henry VI.

Henry Page Esq; of Faversham was commander in chief of the Navy of the Cinque Ports in the reign of Henry IV.

Athena Oxon.
Vol. ii. col.
492.

Thomas Charnock originally descended from Charnock of Charnock in Lancashire a noted Chymist and Rosa-crucian of his time was born in Faversham A. D. 1526. But some say he was born in the Isle of Tenet.

Fox's A&S and
Monuments
Vol. ii. p. 255.

Andrew Hewet born in Faversham and an apprentice in London was burned with Mr. John Frith in the same fire in Smithfield Anno 1533, for opposing the Idola, try and Superstition of the Papists.

Regist. Faver-
sham.

Elizabeth Phinees a Confessor on the same account in Queen Marie's reign was buried at Faversham October 27. 1604.

John Wilson, the most noted Musician of England, was born at Faversham 1595, and died 1673, ætat 78. *omnibus titulis & honoribus Academicis in professione Musica par, & in theoria & praxi Musica maxime peritus.*









A Benedictine or black Nun of Davington



C H A P. VI.

*Of the Priory or Nunnery of Davyngton,
or Daunton.*

AT about half a mile's distance from *Faversham*, on a hill on the other side of the Creek stands the Nunnery of *DAVINGTON*. It was founded, Mr. *Lambert* says, by *Henry* the second, about the second year of his reign. for † black Nuns in emulation of the Monasterie of black Monks which his immediate predecessor *K. Stephen* had erected a little before at *Faversham*. But Mr. *Southouse* tells us that it appears by writings which he had perused belonging to Mr. *John Hulse* of *Newyngham* that *Fulke de Newyngham* was the founder of this Nunnery in the eighteenth Year of *K. Stephen*, or *A. D.* 1153. but four years after the building the Monastery at *Faversham*. For the endowment of it the said *Fulke* appropriated to it the Church or Parsonage of *Newyngeham*, which, as has been said before, the Religious of the Abby of *Faversham* would fain have got from the Nuns for themselves: But the Archbishop, to whom both Parties referred this dispute, adjudged it to the Prioreſs and Nuns.

A.D. 1156.

These Nuns were supposed by Archdeacon *Harysfield* to have been French-women, because *Walter Reynolds* Archbishop of *Canterbury* about 1326, gave and prescribed to them Rules and Ordinances in the French tongue for their more easy and better understanding the same, as it is said. But, in truth, the reason of these Nuns being taken for French, was only owing to their being *Benedictines* of the Order of *Cluni* which I've before shewn came from *France*. They were stiled the Nuns of *St. Mary Magdalen of Davington*, and on account of the smallness of their Estate, *The poor Nuns of Davington*: Their Habit was, a black coat, cloak, coul, and vail.

K. Henry III. in the 39th year of his reign confirmed to the Prioreſs of the Nuns of *St. Mary Magdalen of Davington* and the Nuns there all that land with the Mill standing on it with their other appurtenances in *Monkton*, which they have of the gift of *Mathew Fitz-Hamon* atte *Frith*: and all that Land with the pertinences in the * Tenure of *Ospringe* which they have of the gift of *Gervase*

Southouse's Monasticon.
Coll. No. xvii.
A. D. 1255.

† Prioratus de *Davyngton*, Moniales nigri. M. S. penes Registrum Archid. Cant. Another House of these Nuns was at *Canterbury*, called by the name of *St. Sepulchre's*

* Tenure is the manner whereby Tenements are holden of the Lords; or the same with Tenement.

Servase de Bezeville : and all that land with the appurtenances in the same Tenure which they have of the gift of *Robert de Syggrave* and *Emma* his Wife ; and two acres and a half of land, and ten pence and two hens of annual rent with the appurtenances in the same tenure of the gift of *Hamon* and *Stephen* the heirs of *William de Church* ; and one Messuage with the appurtenances in *Westbrok* in the same tenure of the gift of *Walter de Bridge* ; and 2 s. 7 d. of yearly rent with the appurtenances at *Westbrok* in the same tenure of the gift of *Stephen de Girringes* ; and 9 s. 2 d. halfpenny, and 9 hens and 70 eggs of yearly rent with the appurtenances in the same tenure of the gift of *Guncelin Fitz Richard* ; and 2 s. and one hen of yearly rent, &c. in the same tenure of the gift of *Lucy de Hornechyre* ; and 2 s. 6 d. and five hens of yearly rent, &c. in the same tenure of the gift of *Ernulp Fitz-Hydney* ; and 3 s. 4 d. and three hens of yearly rent, &c. in the same tenure of the gift of *Hanger Tayleser* ; and 5 d. of yearly rent, &c. in the same tenure of the gift of *William Cook* ; and all that land with its appurtenances in the same tenure which they have of the gift of *Robert le Wred* ; and 4 s. of yearly rent, &c. in *Winchelesey* of the gift of *William Fitz Widwen* ; and half a Marc of yearly rent &c. in *Sandwyk* of the gift of *Martin Fitz William* ; and 2 s. of rent in the same Town of the gift of *Thomas de Ercheslag* ; and 12 s. and two geese of yearly rent, &c. in the Isle of *Gren* of the gift of *Ralph de Wydegate* ; and 2 s. and 6 d. of rent and in *Rommenhale* of the gift of *Hamon Pekelyn* ; and 2 s. of rent, &c. in *Wye* of the gift of *Osmund* the son of *Edward de Tunstall*. These gifts the King ordered that the Priores and Nuns should have and hold with all the Liberties and free Customs pertaining to them, and that they and their successors, in whatsoever places they have lands should be for ever quit of suits of Counties and Hundreds from * View of Franc Pledge and Lawadays turn, and from aid of Sheriffs and all other Bailiffs and Ministers of the King. This Charter of Confirmation, &c. is dated 22th day of *April*.

A. D. 1343.

In the 17th of *K. Edward III*'s reign the Priores and Nuns in a petition to the King represented to Him that by reason of their great poverty they were not able to pay the common aids, without depriving the Prioresse and Nuns of their necessary subsistence. On which the King issued out his Writ to the Sheriff of *Kent* to enquire what lands, tenements, &c. this Priory had over and above what was sufficient for the support of the Priores and Nuns, and the Alms and other works of devotion ordained in the said Priory; how many Nuns were there; what lands and tenements belonged to the said Priory; and in what things the burdens of this Priory consisted, and were of old ordained; and whether or no the said Priores and Nuns were able to pay and contribute towards the Aids and Tallages demanded of them. What return was made to this Writ I do not find: But it seems as if the Priores and Nuns had with their Petition presented to the King a schedule of their small Estate and Income, the particulars of which are thus recited in the Writ as reported by them, viz.

* View of Franc Pledge is the Office which the Sheriff in his County Court, or the Bayliff in his Hundred, performeth in looking to the King's Peace, and seeing that every Freeman be in some pledge. *Comit's Law Interpreter*.

1. † One Water Mill which is worth viij quarters of Barly mixt at 2 s. 4 d. a quarter } xxj s. 0 d.
2. The said Prioreſs and Nuns do receive at *Dapinton*, and in the Towns of *Everſham* and *Oſpringe* } xx iv
3. That they have for their own uſe the Church, or Parſonage, of *Newnham*, which is worth to them *per annum* over and above the Penſion which is yearly paid by them out of it to the Abbat of *Everſham* } lxxvj viij
4. Alſo they have there one Meſſuage, which is worth nothing *ultra reprifam* }
5. Alſo they have there, and at *Monſecote* and *Corſling* 100 acres of arable land, which is worth at 6 d. an acre } l 00
6. At the ſame place, and at *Monſecote* and *Bourdſfeld*, they have threeſcore acres of Paſtures, which is worth at iv d. an acre } xx 00
7. * At the ſame place a Wind-Mill, worth by the year ſix quarters of barley mixed at ijs. iv d. a quarter } xj viij
8. The Church, or Parſonage of *Herters*, worth *per annum* } xvj viij
9. A Meſſuage there worth nothing *ultra reprifis*. }
10. At the ſame place xlvj acres of arable land worth by the year, over and above the rent and ſervice due to the Lords of the Fee, at viij d. an acre } xxx viij
11. At the ſame place c acres of paſture worth by the year over and above the rent, &c. at iij d. an acre } xxvj 00
12. At *Norton* a moiety of the tiſhes coming from the whole lordſhip, which once belonged to *Juliana de Newnham* worth by the year } lx 00
13. At *Tenham* eight acres of arable land worth by the year over and above the rent, &c. at xij d. an acre } viij 00
14. At the ſame place xx acres of paſture worth by the year over and above the rent, &c. at ſix pence an acre } x 00
15. At *Wakelonde* iv acres and an half of land worth by the year over and above the rent, &c. at xij d. an acre } iv vj
16. At *Storemouſh* a yearly penſion of *ultra reprifis*. } xvj 00
17. At *Werſpurſton* a yearly penſion of *ultra reprifis*. } xij 00
18. At *Wade*, * *Heybame*, * *Heybam* and *Herſpere* lx acres of paſture worth by the year over and above the rent, &c. at iij d. an acre } xv 00 * So, word for word.
19. At *Herters* an hundred and fourty acres of paſture worth by the year over and above the rent, &c. at iij d. an acre } xxxvj v
20. At *Selling* by *Chilbam* two quarters of barley fee-farm rent, worth by the year at three ſhillings a quarter } vj 00
21. At *Wardenne* two quarters of barley fee-farm rent, worth by the year at three ſhillings a quarter } vj 00
22. At ————— *cetera deſunt*. }

What

† — ibi unum Molendinum aquaticum quod valet per annum ultra reprifis. octo quarterias ordeï mixt. prec. xvij ſolidos viij denarios, prec. quarter. ij ſolidos iv denarios.

* Item dicunt quod habent ibidem unum molendinum advenum quod valet per Annum ultra reprifis. & ſervitium dominorum Feodorum debet. ſex quarter. ordeï mixti prec. undecim ſolidos octo denarios. prec. quart. duos ſolidos quatuor denarios.

What other Fee Farm rents they had does not appear, the paper from whence this account is taken being here torn off. The summ of the Account here given of their Estate arises to no more than xxj lib. xij s. x d. We have no account what success the Priores and Nuns had in this their representation of the meaness of their Income in order to their being discharged from the payment of the common Aids to the King.

23 Hen. viii.

Robert Fale of *Faversham* by his Will dated 1529, bequeathed to the Priores and Covent of *Davynton* at the Day of his burying to pray for his soule and alle christen soules 10 s. *Item*, to the same Priores and Covent for the time being by the space of fifteen years next after his decease, they to say Masse once in the Yeare duringe the said terme for his Soule and all Christene Soules, every yere 10 s. and the said 10 s. to be distributed at the discretion of the said Priores for the tyme being. But long before the expiration of this term, viz. 27 Hen. VIII. or A.D. 1535, An Act of Parliament passed for the King's having and enjoying to Him and His Heirs for ever, all and singular such † Monasteries, Pories and other Houses of Monks, Canons and Nuns, &c. which had not in lands, tenements, rents, tithes, portions and other hereditaments above the clear yearly value of two hundred pounds.

Adjoyning to this Nunnery, (and almost under the same roof, so that the Nuns could go into it to perform their devotions without going out of doors) was a little Church or Chapel dedicated, as the Nunnery was, to *St. Mary Magdalen*. It now serves the whole Parish, as very probably it did then, for their publick or common Prayers and Sacraments.

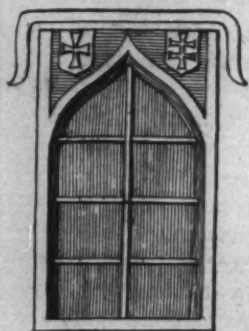
A. D. 1547.

This Nunnery thus dissolved, was, as has been said, given to the King, and the Estate belonging to it was soon after made a Lay Fee. Particularly the Church or Improprate Parsonage of *Davynton*, with the Scite and other Estate of the Nunnery there, *K. Henry VIII* is said in his 38th Year to have granted to *Sir Thomas Cheyney* Lord Warden of the Cinque Ports in the next Reign.

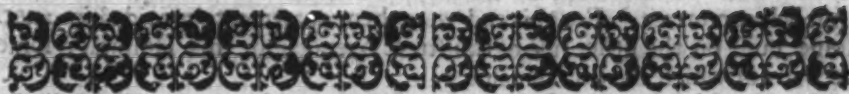
† *Mr. Lambart* observes, that the Name or Value of this Nunnery is not read in the Register of the general suppression of the Religious houses, and tells us he had heard that it escheated to the King before that time, or forfeited for not maintaining the due number of Nonnes appointed by the Foundation.







The ancient habit of the Chaplains of the Order of S.^t John of Jerusa



C H A P. VII.

Of the Maison-dieu or Hospital of St. Maries at Ospringe or Hosprenges.

ABout a mile Southward of *Davinton* lies *Ospringe* street, as it is called, which is partly in the Parish of *Ospringe* and partly in the Parish of *Faversham*. On that side of the street which is in *Faversham* we yet see a part of this ruined *Maison-Dieu*. It was founded by K. *Henry III.* who died A. D. 1272. and was likewise the Founder of another of these *Maison-Dieus* at *Dover*. In an instrument, among Mr. *Sommer's* M. S. S. dated at *Ospringe* on the Friday after the Festival of St. *Lucy* the Virgin in the Year of Grace 1267 (by which *Elias* the then Master and all the brethren of the Hospital agree that Archbishop *Boniface* Patron of the Vicarage of *Hedcrone*, the Parsonage of which was appropriated to this Hospital, should allow to the Vicar over and above the income of the Vicarage the sum of 100 shillings, &c.) they expressly assert that the Patronage or Advowson of this Church was granted to the Archbishops of *Canterbury* by the Prince their Founder.

This Hospital consisted of a Master, and three Brethren, who are called * *Presbyteri conversi*, or secular Priests, who had taken on them, or were professed to be of, the Order of the † Holy Cross, and two secular Clerks whose Office was to pray or celebrate for the soule of their Founder, and the souls of his Royal predecessors and successors. The design of this foundation seems to have been for the entertainment of the King when he went to *Dover* and *France*, and of the Knight Templers when they came into or went out of the Kingdom to conduct the pilgrims who went to *Jerusalem*. For this purpose was there in this House a Chamber called *Camera Regis* or *The King's Chamber*, of *Southen's* which mention is made in an ancient perambulation of the Town of *Faversham*: *Monast. Faversham*. which Chamber, very probably, was a room wherein the King was wont to repose and refresh himself when he travelled this Road.

The Master and Brethren were likewise to be hospitable to the poor and needy pilgrims and passengers, and particularly to relieve poor Lepers: which disposition, as Mr. *Sommer* observes, seems then to have been 'a National malady, Antiquities of *Canterbury*. and accordingly, in all parts provision was made for the receipt and relief of

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such

* *Domus Dei Dover. Presbyteri conversi.*

Domus Dei de Ospringe, Presbyteri conversi. M. S. apud Reg. Arch. Cant.

† In an Inquisition taken Novem. 8, A. R. Regis Henr. viii. decimo, upon Oath, it is found to have consisted *de uno Magistro & tribus Fratribus Regularibus in Ordine sancte Crucis professis & pro-spendis, & de duobus Clericis secularibus.* D. Tho. Baker M. S.

such persons as that Comitial disease had marked out for sequestration from publick commerce. For this end were there apartments provided in another House built on the other side of the street overagainst this Hospital: some of the walls of which are still remaining.

The Chief of this House stiled himself *Frater N. Magister Hospitalis Beate Mariæ Virginis de Ospringe*.

This Hospital being finished and endowed about the Year 1245, a grant of the right of Sepulture of the Brethren who wore the habit there, and of those sick or diseased People who happened to die in the Hospital, was obtained of Robert Lord Abbat of St. *Austin's*, who, on account of the Appropriation of the Church of *Faversham* to that Abby, claim'd a Jurisdiction over the Scite of this Hospital which was in the Parish of *Faversham*. In this Grant, the Instrument of which I have put in the Collection, the Abbat provides that none else, who do not belong to the Hospital, should be buried there: and that all the Profits, which should arise either from Offerings, Wills or Confessions, or any other way by the Death of those in the Hospital should freely and without any diminution be yielded to the Church of *Faversham*: That if there was any family in the said Hospital in a secular Habit, it should receive all spiritual rights from the Vicar in the Church of *Faversham*, and frequent the said Church on the principal Festivals of the Year: That the Priests for the time being who should minister in the said Hospital should hear no Confession except that of the brethren and poor who were sick in the Hospital, and should to them only give the Viaticum and extreme Unction, and perform Divine Offices; and even in that case should pay, without any detention, all the profits to the Vicar of *Faversham*: It was likewise provided that the Priests of the Hospital should admit no Parishioner of the Church of *Faversham* to Divine service on the solemn days, especially *Christmas* day, *Candlemass* day, *Easter*, the *Assumption* of the Blessed *Marie*, and the Dedication of the Church, nor on any other days: and that if any Parishioner of *Faversham* offered any thing in the Hospital, those Offerings should be restored to the Mother Church without any diminution. Also, the Priests of the Hospital were not to receive at any time of the Parishioners of *Faversham* any *† Annual* or *Triennial*. For the greater security of the performance of all the premisses it was ordained that the brother of the Hospital, who was the Chapel-warden, together with the secular Priests who ministred and dwelt in the Hospital, should take an Oath of Fidelity to the Vicar of *Faversham* for the time being, in the Church of *Faversham*, that, to the utmost of their power, they will save harmless the Mother

† Annual or *Annals* were Masses said for the living and the dead every day for a whole year, or on an Anniversary day. *Triennals* were Masses said or celebrated for the soul of the deceased for the space of three years. For these provision used to be made by them in their Wills: Thus *John Overhaun* sen, of the Town of *Hith* in *Kent*, provided by his Will dated 1440, *Item*, Volo quod predicta *Alicia* uxor mea, & *Johannes* filius meus habeant statim post decessum meum; unum idoneum sacerdotem infra Capellam sancti *Leonardi* predicti celebrantem per spatium trium annorum.

Mother Church in *Faversham* in the abovesaid matters, and in all others. Lastly, the Abbat agreed with the brethren of the Hospital, that for this privilege of Sepulture of the aforesaid persons, which he had now granted to the Hospital, they should, every year at *Easter*, pay him at his house at *Faversham* one shilling of free rent, and to the Church of *Faversham* on the day of the Assumption of *St. Marie* one Wax taper of two pounds weight.

Upon the death of a Master the brethren were to choose one of their own body to be presented to the King for his consent and afterwards to be instituted by the Archbishop.

The Estate which supported this Hospital lay at *Lawenden* in *Challock*, and at *Hokeling*, *Rydemarsh*, *Ryde*, and other places in the Isle of *Shepway*. It had likewise appropriated to it the Parsonages of *Hedycron* or *Hedcorn*, and *Ofspringe*, with the Advowson of the Vicarage of the latter.

In the 52 and 53 of *Hen. III.* a writ was directed to the Barons of the Exchequer, by which the King pardoned to the Master of this Hospital the last Tallage assessed upon his tenents, *hac vice de sua speciali gratia*.

In the 22 of *Edward I.* Peter Master of this Hospital paid a subsidy to the King, and had a special protection granted him.

On this foundation was this Hospital till about the year 1312, when the Military Order of the Templars being suppressed by Pope *Clement V.* on account of their abusing their Order, and betraying and robbing the Pilgrims whom they undertook to guard and conduct to the Holy Land, An Act of Parliament passed here in *England*, *A. D.* 1323, whereby it was ordered that

all the lands and tenements in * demesnes, fees and services of the Brethren of that Order, which they held in their Fraternity in the Realm of *England* at the time of the ceasing and dissolution of the said Order, should be assigned and delivered to the Order of the Brethren of *St. John of Hierusalem*; seeing that Order was likewise ordained, instituted and canonized for the defence of Christians and the Holy Church: To have and hold to the Prior and Brethren of the same Order, and their successors for ever of our Lord the King, &c. by the same services by which the Brethren of the Military Order of the Templars held the same at the time of their ceasing and dissolution: As in relieving the Poor in Hospitalities, in celebrating Divine service, Defence of the Holy Land, and in all other Offices and Services before time due, by whatsoever names they be called.

This Hospital thus settled continued till about the year 1480, when it was dissolved in the following manner. Sometime about the reign of *K. Edward IV.* one *Robert Darrell* was chosen Master of it, when two of the brethren died. Not long after, viz. *May 20*, in the 20th *Edward IV.* *Robert Darrell* the Master dies, and soon after the third brother likewise died. On which the two secular Priests departed from the House, by which means it became desolate and dissolved on the sixth of June in the 22d year of that King. The

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Hof

* *Demefnes* are Lands which a man holdeth originally of himself; And Fees are those Lands which he holdeth by the benefit of a superiour Lord. *Cowel's Law Interpreter*. V. *Demains*.

Madex's History of the Exchequer,

p. 692
Fryn's History Hen. III. and Edw. I.

Statutum de Terris Templariorum 17 Edw. II. Stat. 3.

Preface to the Funeral Sermon of Margaret Countess of Richmond. A. D. 1480.

A. D. 1482.

A. D. 1515.

Metcalf Arch-
deacon of
Rochester.

A. D. 1516.

A. D. 1520.

Hospital being thus dissolved was by devolution in the King, who by His Letters Patent committed the custody or guardianship of it to secular persons. This being taken Notice of by Fisher the Bishop of Rochester, was quickly thought of by him to be a fit compensation to St. John's College in Cambridge for the lands which that society had lately lost. Now K. Henry VIII. in the sixth year of His reign Feb. 16, had committed the custody of this Hospital to * John Underhill Clerk for his Life: But by Bishop Fisher's application at Court and the interest of the Queen, of Wolsey now advanced to the dignity of the Cardinalate, and of other Courtiers, the King was prevailed with to make a grant of this Hospital to St. John's College in Cambridge for ever: it being deposed upon Oath before the Archbishop by Nicholas Metcalf D. D. and Richard Sharpe B. D. and their Allegation allowed, that without some such addition to the College Estate, it could not subsist according to the Foundation. Upon this the College Mortmain was enlarged, and the forementioned Grant passed, bearing date March 10, in the seventh year of the King's reign. The King's Letters recite, that John Underhill, for the consideration of his receiving in hand 40 lib. and having a yearly pension of thirty pounds settled on him for his life, resigned all his claim of the said Hospital or *Maison Dieu* to the Master, Fellows and Scholars of St. John's College. This Grant was afterwards renewed by the King at Westminster the first day of August in the eleventh year of his reign, and confirmed by the Archbishop, the Prior and Convent and Archdeacon of Canterbury, for their several parts and interests. By this His Majesty grants to the Master, Fellows and Scholars of St. John's College in Cambridge all the Lands and Tenements which belonged to the Hospital of the blessed Marie or the *Domus Dei* of Ospringe called *le Maison Dieu*, which Hospital was *ex foundatione Regis & progenitorum suorum*.

Of this Hospital there is little now remaining besides a few old fence walls, and a gable Head of flint-work next the road or street, in a small stone window of which we see two scutcheons with the Cross of the Order of the Knights Hospitallers or of St. John of Jerusalem, as it's represented in the rough draught of it which I've given before.

* John Underhill was Prebendary of *Wildand* in the Church of St. Paul's, London, and resigned the Prebend 1519. Decemb. 21. 1519. He was admitted to the Rectory of *Harlington* in the County of *Middlesex*, which he resigned before Nov. 10. 1513. *Newcom's Repertorium*. Vol. I. p. 226.



C H A P. VIII.

Of the Parishes of Bokton *subtus le Blean*
and Hearne-Hill.

BOKTON *subtus le BLEYN* joins to the Parish of Faversham. The name is Anglo-Saxonic, *loc Beach* and *ton* a Town, as much as to say *Beach-Town* or a Town among beach, that sort of wood, very probably, growing here in great plenty in ancient times. *Subtus le Blean*, or *Under the Blean* is added to distinguish it from the other *Boktons* in this County, on account of its situation under the *Blean Wood* which is on a high Hill just above it. In Domesday *loc* it is registred as a Mannor of the Archbishop's thus; *Boktona est manerium Archiepiscopi & in tempore Edwardi Regis se defendebat pro v. full. & di & munc similiter, & fuit appretiation in tempore Edwardi Regis x l. & Archiepiscopus habet inde C. & xxi & iii denarios de gablo. Nunc autem valet xx l. Sed tamen reddit xxx & 4 lib. de summa, & Archiepiscopus habet suum gablum sicut prius.* About two miles and a half South from the Church is a Hill called *Shottington Hill*, M. S. W. *Plain* the top of which is a dead flat, levelled, as it seems, by art, and running Vicarii de from N. E. to S. W. near a furlong in length. Upon the S. W. pitch of the *Bokton* Hill, where now stands a Windmill, are the plain remains of an ancient camp. The four sides of the Foss that incloses it vary according to the rounding of the Hill. The N. or N. E. Foss is 14 rods long, and near 2 rods over or in breadth. The W. side is 17 rods, the S. is 13, and the E. 20. The N. E. and N. W. angles are pretty near right angles, but the opposite ones are rounding. There are two portes, the principal looks towards the S. W. and is very fair. From the N. E. side of the Camp is a fine flatt that gives you a prospect from the level of the Hill into the North Sea without any thing to break the View. From the East you see the N. Foreland Cliff, about 20 Miles from hence. This has been thought, it seems, a Roman Camp, but the objection to that opinion is this, That the Romans placed their Camps facing the South East, and not so far from a running stream of water as this is situated. Besides, the Roman Camps were on larger Spots of ground, scarce any of them containing less than 6 or 7 acres, and some of them 30 or 40. It seems therefore more probable that this was one of those Camps of the Danes in this Country, in which a small Number of Men was ordered to lie and spie out the Country, and give notice of the approach of the Enemy. But however this be, April 26. 1716, there was dug up in a Hedge

Hedge by the Highway side over against the head of the Parsonage barn, a Man's skull and bones, with a kind of hanger or back-sword, which, three length of time, was crumbled into bits of about a finger's length, and a piece of brass coin of the Emperour * *Antoninus Pius* which I could not get a view of.

The Church is dedicated to St. Peter and Paul, to the former of which was erected an Altar here in the times of Popish Superstition and Idolatry, as likewise to our Lady, St. John the Baptist and St. Katharine. Within peoples memory was the Picture of St. Katharine painted in the window of the South Crois Isle, which very probably was dedicated to this Saint, with these words under it, *Sta. Katharina* — The remainder, *ora pro nobis*, being broken. By an old Parish book 25 Hen. VIII. or A. D. 1533, it appears that there were other altars erected in this Parish to the honour of other Saints, viz. St. Stephen, St. Christopher, and St. Margaret, but whether they were in the Mother Church, or in the two Chapels of ease (which were anciently here, the one in the Street dedicated to Holy Trinity, the other in a Hamlet called *South-Street*, where is now a House called *Chapel-House*) is uncertain. These Altars had all of them lights burning on them, which with the other expences relating to them were provided in the following manner, viz. to St. Margaret's Light was given one, or as some say, two acres of land, called St. Margaret's *yard* or *gash*, and to this day the *Margaret acre*. For the Lights of the other Altars was a Stock of Cows and Ewes, bought with the several legacies left by the † Wills of people to these Lights, the Stream of whose charity at that time ran almost wholly this way. These Cows and Ews were hired by the Church-wardens, who were the Trustees of these Legacies, to the Parishioners at 1 s. and 1 s. 8 d. a year each Cow. The value of the Cow was computed at 10 s. and every one who hired it was to find Sureties for the forth coming of it. The yearly rent of an Ewe was ~~three~~ pence, and its whole value 2 s. This rent of these Cows and Ews is constantly stiled in the Church-wardens accounts the *mole* or *moll* of kyne or ewes from the old Saxon word *male*, the *a* sounded as in malt, which signifies income or rent. Of these Cows and Ews it appears by the Church-wardens accounts, who were then four in number, there were no fewer than 20 Cows and 120 Sheep, which at 1 s. a Cow and 3 d. a Sheep produced a yearly rent of 2 l. 10 s. which would purchase, at least, as much as 15 l. a year will now.

This, by the way, shews that the pensions of five pounds, five marks and 4 pounds a year, allowed to the Monks of *Faversham* Abby, after its dissolution, were not such contemptible allowances as ignorant people are apt to fancy.

Since I have a brass Coin of this Emperour found in *Rishborough* Castle, the Legend of which round the Emperour's Head is *ANTONINVS PIVS AVG.* On the reverse is a Roman souldier holding in his right hand a shield, one end of which rests on the ground, and in his left a barbed spear. The Legend *PONTIFMTP. VIII. COS. II.*

† Thus *Thomas Bole* of this Parish by his Will dated Decem. 5. 1434, gives as follows: *luminis sancte Margarete* vj d. *luminis sancte Crucis* 4 d. *luminis sancti Petri* 4 d.

Since by this account it appears that the Value of money at that time was in respect of the Value of it now as 8 or 10 to 1. that is one Shilling then was worth 8 or 10 Shillings now, Thus a milch Cow which was then bought for 10 s. and hired at 1 s. a year, will now cost 4 or 5 l. and be let for 10 or 12 s. Consequently 4 pound a Year was then equal to 32 or 40 pound *per ann.* now.

Besides these Lights, there was the *Rood-light* or the Light which burnt before the Cross; the Crucifix in the Rood-loft, and the *Heyse-light* which burnt before the Heyse or Bier of the parishioners and others when they were carried to be buried. For the finding of these Lights there was the interest of a stock of five pounds in money, which then was, at least 10 s. But by the injunctions of K. Edward VI. 1547. it was ordered, that 'the profit of Cattle and Money, given or bequeathed to the finding of Torchcs, Lights, Tapers and Lampes, should be put into the poor man's Chest, and be truly and faithfully distributed to the most poor and needy of the Parish.'

In the 8 Rich II. here was an Hospital for the use of Lazars or poor Leprous People, and a Chapel dedicated to St. Nicholas founded by one Thomas at *Herst*, the ruins of which are supposed to be at the Watering Place at Wood, the end of the street next *Faversham*.

This Parish is honoured with the birth of that very learned Person John Spencer D. D. who was here baptized October 31. 1630. In 1667. he was chosen Master of *Corpus Christi* College in Cambridge, and in 1673 was Vicechancellor of that famous University. On Septem. 19. 1677. he was installed Dean of Ely, and died May 27. 1693. *Ætatis sue* 63, eternizing his memory by the several learned † books which he wrote and published.

Charitable Benefactions to this Parish.

I. † Twenty eight acres and a half, one rood, 3 dey-marks, and one perticle of † Called Alm's land given to the poor of this Parish, and of that of *Herne-hill* adjoining to it, (which was anciently a Chapelry to this Parish) in the hands of Feoffees or almes-land, fundus in elemosynam datus, who let the said land for a Corn-rent, of 19 Bushels of Wheat, and 62 Bushels of Barly, (of which the Poor of *Herne-hill* have 20 Bushels or one third distributed to them on St. John Baptist's day) which they are to distribute to the Poor between the Feasts of Pentecost and *Midsummer*, taking for their pains the sum of Six Shillings only. In the Original Feoffment the Feoffees are ordered to give it in charge to the poor People to whom they dealt this charity, 'to pray for the Soules of Mr. Richard Meopham Parson of this Parish, Mr. Giles Castell Vicar, Sir Peter Ellis Vicar, Sir * John Legate Priest also of this Parish, Founders of this Charity, and for all Christian Soules.'

† A Discourse concerning prodigies &c. 1665.

Vulgar prophecys 1665.

De Legibus Hebræorum ritualibus &c. 1685.

De ritibus et moribus Hebræorum &c. 1727.

* He by his will dated

gave 5 acres and 1 rood of this Land. The last Feoffment of it is dated May 25. 1706, by his being called Priest of this Parish, it seems as if he Officiated in one of the Chapels.

II. An

II. An annual Corn rent of 16 Bushels of Wheat paid out of the Mannor of *Scurbats* in this Parish.

III. Fifteen groats in money and eight gallons of wheat paid yearly out of the lands called the *St. Margaret yavel* or acre to the Vicar and Church-wardens, and by them distributed at Easter to the poor Widows of the Parish.

IV. *Arthur Whatman* Esq; late of *Ospringe* by his Will, dated Nov. 11, 1671, gave to this Parish the summ of five pounds a year, to be paid out of the rents of two Farms in the Parish of *Ospringe* called *Cades* and *Okes* every fifth of November, and to be distributed in manner following, viz.

To the Vicar for a Sermon on that day 15 s.

To the Parish Clark 5 s.

To the Poor 3 l.

To be spent on a collation for the Vicar, Church-wardens, Overseers, and Constables of the Parish 1 l.

V. *John Chillenden* yeoman, late of this Parish, by his Will dated August 30th 1708, gave 40 s. a year to be paid out of the rents of certain lands and tenements called *Hickman's* every *Christ-mas* day for the relief of the poor Widows of this Parish.

Charitable benefactions to the Parish of Herne-Hill.

I. *William Raife* of *Herne-hill*, by his Will dated March 2. 1558, gave one Quarter of Wheat, to be paid out of his $\dagger$ house and nine Acres of Land, now called *Bowcher's-Land*, to the Church-wardens on every 15th of December, and by them to be distributed to the poor the *Christmas*-day following, Also

II. One other Quarter of Wheat out of his lands called * *Langden*, to be paid to the Church-wardens on every 8th of March, and by them to be distributed to the Poor at Easter.

III. *Colbrands* by deed gave one quarter of Wheat out of certain lands called $\dagger$ *Knottes* or *Knowles-piece*, to be paid to the Church-wardens and by them to be distributed to the poor yearly on St. John's day.

IV. *Richard Heeler* of *Hern-hill* by his Will dated 1578. gave 20 s. a year out of his $\dagger$ lands near the Church, to be paid to the Church-wardens, and by them to be distributed to the poor, one half at *Christmas*, and the other half at Easter yearly.

V. *Brichenden* by his Will gave one Mark a year out of his * land near *Waterbam* Crofs in this Parish, to be distributed to the poor on every *Christmas*-day.

Addenda

$\dagger$ The estate of *Thomas Bowcher* 1727.

* The estate of *Samuel Meade* 1727.

$\dagger$ The estate of *Mr. Henry Wraith* 1727.

$\dagger$ The estate of *William Wilcard* and *Matthew Spence* 1727. who pay each of them 10 s. a year.

* The estate of *Mr. Henry Wraith* 1727.



Addenda & Corrigenda.

PAGE 2. line 5. after *dotarat*, add, To the same purpose *Henry of Huntingdon* tells us that *Sepultus est filius Regis, viz. Eustachius in Abbazia quam Mater ejus fundaverat apud Feveresham.*

P. 3. *Clement Perchilde* of *Faverham* by his Will ' bequeths his body to be buried within the Church of the Monastery of St. Saviour's in *Faverham* beside the Tombe of * *Dane William Hullande* the 3.' This is a proof that * *Master*, there was a Church in the Abby, tho' it be now so totally demolished.

P. 8. l. 12. add after 12 Apostles. Of these XII Monks some were in Priest's Orders, others not, tho' I don't know how many of each. Thus *Clement Perchilde* aforesaid by his Will ' bequeths to my lord Abbott of this Monastery of *Faverham* 5 lib. sterling to thuse and intent following, that is to witte that my said lorde shall distribute therof at the day of his burying to everych of his brothern being Prests within the said Monastery 12 d. and to everych of his brothern ther being no Prest the same day 6 d. &c. This seems to be the reason of the distinction that is made in the Pensions allotted to these Monks at the time of the dissolution of this Abby.

P. 12. l. 9. from bottom, r. *Sir Robert de Bureghersh.*

P. 20. l. 12. Marg. Note. The Seal is broken, and the inscription round it illegible: But as it is I've given the figure of it. On the face seems to have been represented our Saviour sitting, with St. Peter on His right hand and St. Paul on his left. On the reverse He seems described standing with *Moses* and *Aaron* on his right hand and left.

P. 31. l. 10. The Instrument of surrendry of this Abby mentions some Estate belonging to it in *Essex*.

P. 36. l. 23. Thus *Clement Perchilde* by his Will orders that ' the residue of the five pound, bequeathed by him to the Abbat, be at the said lord's pleasure, and for the breaking of the ground where his body shall lye, the herse lyght, and for rynging.

P. 37. l. 13. The Farm of the Town of *Faverham*] The word *Farm* signified Rent: so that the Farm of the Town, &c. is the Rent of it. For it is *Madox's Firma Burgi*, ch. 1. to be remembred that from the time of the Norman Conquest downwards, the Cities and Towns of *England* were vested either in the Crown, or else in the Clergy, or in the Baronage or Great men of the Laity. Of the Cities, Towns and Burghs which the King had, some were vested in Him as part of the Original Inheritance of His Crown; Others by ancient Escheat. This

N

Town

Town of *Faverham* was of the former sort, viz. of the King's Own original Inheritance, as appears by that Venerable Record called *Domesday-boe*, where it is set down under the Title *TERRA REGIS*. But, it seems, this Farm or Rent was granted by K. *Stephen*, together with the Mannor, to the Religious of this Abby.

P. 47. l. 2. from bot. r. He was, it seems, some years after, when Sir *Robert de Burghersh* was Lord Warden.

F I N I S .



